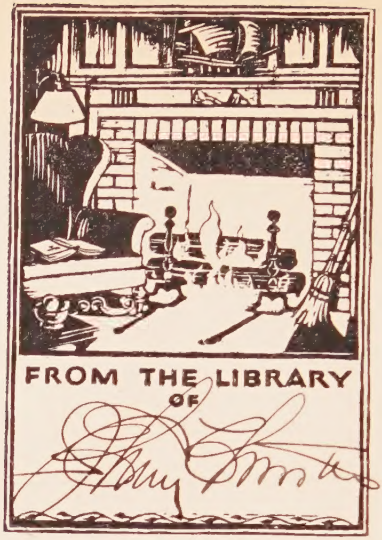
THE BEAUTY OF WISDOM

JAMES DeNORMANDIE



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THE BEAUTY OF WISDOM

THE BEAUTY OF WISDOM

A VOLUME OF DAILY READINGS FROM SOME ANCIENT WRITERS FOR FAMILY SCHOOL, AND PRIVATE MEDITATION

COMPILED BY

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To my Wife

WHOSE JUDGMENT OF THE BEAUTIFUL, THE
TRUE, AND THE SPIRITUAL IN LITER-
ATURE HAS ALWAYS BEEN
MY HELP

Καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελιττῶν κοινῇ σὺν τοῖς φίλοις διέρχομαι, καὶ ἄν τι δρῶμεν ἀγαθον, ἐκλεγόμεθα, καὶ μέγα νομίζομεν κέρδος, ἐὰν ἀλλήλοις φίλοι γιγνώμεθα.

Xenophontis Memorabilia, 1. 6. 14.

AN INTRODUCTORY WORD

THERE is hardly a passage in this volume which the reader of good literature will not recognize; but we find ourselves coming back with fresh interest to these words of wisdom which have helped centuries of speaking, thinking men and women; and there is always another generation of young persons attracted to what the past generations have found true and beautiful.

The purpose of this book is a little different from selections of proverbs, mottoes, or sentences which constantly appear. It is to revive, if possible, some form of family service, grown often so formal, so undevout, or, more commonly, entirely given up. In our own busy and wearing activities there is the greater need of a few minutes at some meal or at some home gathering, to call to mind what thoughtful and reverent men of old said about the great questions of life which still press upon us for an answer. If in many homes more time can be spared than for the reading, there is here hardly a page which may not provoke good conversation, or suggest a striking similarity to our own serious problems, perhaps cause surprise and regret that we have not made more rapid progress in turning this ancient wisdom into modern living.

Sometimes the same truth comes to us more strikingly when expressed in other writings than in the familiar — though, I fear, growing less familiar — and sublime precepts of our own Scriptures. He would be dull or heedless indeed who is not helped by such passages as the choice of Hercules, the wonderful story of Er, the constant reference to the superior man, and the emphasis on sincerity by Confucius,

the old story of the corrupting power of riches, the pictures of old age, the fine insight into true friendship, the testimony to the power of the soul over the body, the weighty words for temperance and good government, as if spoken to-day for every home and every legislator and every citizen in our land.

These selections have been put into my note-books during the past forty years, in varying experiences and moods, so that if any reason were asked for this one or for that one, I might not give it now, but some time it had its interest and uplift, and for them all I can offer only the explanation of Montaigne for his friendship with La Boetie, "because it was he, because it was I." I commend them to homes, to schools, and to the ever increasing number of solitary readers and thinkers in the lonely lodging-places of town and city.

I acknowledge gratefully the courtesy of Messrs. Little and Brown for permitting me to make use of Higginson's translation of Epictetus, and my indebtedness to various translators, some quite old and some modern.

I shall be content if my selections lead the reader to a greater love for these ancient seers.

JAMES DeNORMANDIE.

45 LAMBERT AVENUE, BOSTON,
June 9, 1903.

THE BEAUTY OF WISDOM

THE BEAUTY OF WISDOM

JANUARY 1

WISDOM is fairer than the sun, and above all the constellations of the stars : Being compared with light she is found to be before it : For to the light of day succeedeth night, but against wisdom evil doth not prevail ; but she reacheth from one end of the world to the other with full strength, and ordereth all things unto good use. She glorifieth her noble birth in that it is given her to live with God, and the Sovereign Lord of all loved her. When I am come into my house I shall find rest with her : for converse with her hath no bitterness, and to live with her hath no pain, but gladness and joy. She that is the artificer of all things taught me, even wisdom. For there is in her a spirit quick of understanding, holy, alone in kind, manifold, subtile, freely moving, clear in utterance, unpolluted, distinct, unharmed, loving what is good, keen, unhindered, beneficent, loving toward man, stedfast, sure, free from care, all-powerful, all-surveying, and penetrating through all spirits that are quick of understanding, pure, most subtile : For wisdom is more mobile than any motion : Yea she pervadeth and penetrateth all things by reason of her pureness. For she is a breath of the power of God, and a clear effulgence of the glory of the Almighty : Therefore can nothing defiled find entrance into her. For she is an effulgence from everlasting light and an unspotted mirror of the working of God, and an image of his goodness. And she being one, hath power to do all things ; and remaining in herself, reneweth all things ; and from generation to

generation passing into holy souls, she maketh men friends of God and prophets. For nothing doth God love save him that dwelleth with wisdom.

THE WISDOM OF SOLOMON.

JANUARY 2

PERCEIVING that I could not otherwise possess wisdom except God gave her me
I pleaded with the Lord and besought him,
And with my whole heart I said,
O God of the fathers, and Lord who keepest thy mercy,
Who madest all things by thy word;
Give me wisdom, her that sitteth by thee on thy throne;
For even if a man be perfect among the sons of men,
Yet if the wisdom that cometh from thee be not with him,
he shall be held in no account.
Send her forth out of the holy heavens,
And from the throne of thy glory bid her come,
That being present with me she may toil with me,
And that I may learn what is well-pleasing before thee:
And in my doings she shall guide me in ways of soberness.
For the thoughts of mortals are timorous,
And our devices are prone to fail.
For a corruptible body weigheth down the soul,
And the earthly frame lieth heavily on a mind that is full of cares.
And hardly do we divine the things that are on earth
And the things that are close at hand we find with labor:
But the things that are in the heavens who ever yet traced out?
And who ever gained knowledge of thy counsel, except thou gavest wisdom,
And sentest thy holy spirit from on high?
And it was thus that the ways of them which are on earth were corrected,

And men were taught the things that are pleasing unto thee;
And through wisdom were they saved.

THE WISDOM OF SOLOMON.

JANUARY 3

STAND firm upon the beaten ways, and consider, and ask for paths eternal, and ye shall find the resting-place for your souls.

The harvest is past, the summer is ended, and we are not saved.

Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving-kindness, judgment and righteousness in the earth, for in these things I delight, saith the Lord. O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses, and if in the land of peace, wherein thou treadest, they wearied thee, then how wilt thou do in the swelling of the Jordan? The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

He judged the cause of the poor and the needy; then it was well with him: was not this to know me, saith the Lord?

Woe is me for my hurt, my wound is grievous, but I said, truly this is a grief, and I must bear it.

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee.

I had planted thee a noble vine, wholly a right seed, how then art thou turned into the degenerate plant of a strange vine unto me?

Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep my anger forever.

JEREMIAH.

JANUARY 4

TRULY in vain is salvation hoped for from the hills, and from the multitude of mountains, truly in the Lord our God is the salvation of Israel.

We looked for peace, but no good came, and for a time of health, and behold trouble.

I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil, to give you hope in your latter end; and ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you, and ye shall seek me and find me, when ye shall search for me with all your heart. In those days they shall say no more, the fathers have eaten a sour grape and the children's teeth are set on edge, but every one shall die for his own iniquity; every man that eateth the sour grape his teeth shall be set on edge.

Why then is this people of Jerusalem slidden back by a perpetual backsliding; they hold fast deceit, and they refuse to return. The redemption is thine, buy it for thyself. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother saying, Know the Lord, for they shall all know me from the least unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.

JEREMIAH.

JANUARY 5

ALMOST all young persons are alike beautiful in my eyes. The part can never be well unless the whole is well. All good and evil, whether in the body or in human nature, originates in the soul. Where temperance is there health is speedily imparted not only to the head, but to the whole body. This is the great error of our day in the treatment of the human body, that physicians separate the soul from the body. The point is not who said the words, but whether they are true or not. Is not the discovery of things as they truly are a common good to all mankind? Truth guiding, and error having been expelled in all their doings, men would have done well, and would have been happy. Friends have all things in common, so that one of you can be no richer than the other, if you say truly that you are friends. Children are your riches, and upon their turning out well or ill depends the whole order of their father's house. I would fain grow old, learning many things. Modesty is becoming in youth. He who does not fly from reproof will be sure to take more heed of his after life. Let us make the education of our youth our own education. When you buy the wares of knowledge, you must take them into the soul and go your way, either greatly harmed or greatly benefited by the lesson. Education and admonition commence in the first years of childhood, and last to the very end of life. A man who would be happy must not only have the good things, but he must also use them — there is no advantage in merely having them. I have actually known some who were ready to bite me when I deprived them of a darling folly; they did not perceive that I acted from goodwill, not knowing that no God is the enemy of man neither am I their enemy in all this, but religion will never allow me to admit falsehood, or to stifle the truth.

PLATO.

JANUARY 6

THERE too was Cephalus, whom I had not seen for a long time, and I thought him very much aged. He was seated on a cushioned chair, and had a garland on his head, for he had been holding a sacrifice in the court. He said, You do not come to see me, Socrates, as often as you ought. For if I were able to go to you, I would not ask you to come to me. But at my age I can hardly get to the city, and therefore you ought to come oftener to the Piræus. For, indeed, I find that at my time of life, as the pleasures and delights of the body fade away, the love of discourse grows upon me.

Socrates said: There is nothing which I like better, Cephalus, than conversing with aged men like yourself; for I regard them as travellers who have gone a journey which I too may have to go, and of whom I ought to enquire, whether the way is smooth and easy, or rugged and difficult. And this is a question which I should like to ask of you who have arrived at that time which the poets call the "threshold of old age," — Is life harder towards the end, or what report do you give of it?

I will tell you, Socrates, he said, what my own feeling is. Old men flock together: they are birds of a feather, as the proverb says, and at our meetings the tale of my acquaintances commonly is — I cannot eat, I cannot drink, the pleasures of youth and love are fled away; there was a good time once, but that is gone, and now life is no longer life. They tell you plaintively of how many evils old age is the cause. But I do not believe that the blame is where they say. For certainly old age has a great sense of calm and freedom.

Yes, Cephalus, but people think that old age sits lightly upon you, not because of your happy disposition, but because you are rich.

Cephalus: Neither can a good poor man lightly bear

age, nor can a bad rich man ever be at peace with himself.

For let me tell you, Socrates, that when a man thinks himself to be near death, he has fears and cares which never entered into his mind before; the tales of a life below, and the punishment which is exacted there of deeds done here, were a laughing matter to him once, but now he is haunted with the thought that they may be true: either because of the feebleness of age, or from the nearness of the prospect, he seems to have a clearer view of the other world: suspicions and alarms crowd upon him, and he begins to reckon up in his own mind what wrongs he has done to others. And when he finds that the sum of his transgressions is great he will many a time like a child start up in his sleep for fear, and he is filled with dark forebodings. But he who is conscious of no sin has in age a sweet hope, which as Pindar charmingly says, is a kind nurse to him.

PLATO.

JANUARY 7

HAVE you not received faculties by which you may support every event of life? Have you not received greatness of soul? Have you not received a manly spirit? Have you not received patience? What signifies to me anything that happens while my soul is above it? What shall disconcert, or trouble, or appear grievous to me? Shall I neglect to use my powers to that purpose for which I received them, and shall I lament and groan at every casualty?

Pray what figure do you think Hercules would have made if there had not been a lion, and a hydra, and a stag, and unjust and brutal men, whom he expelled and cleared away? And what would he have done if none of these had existed? Is it not plain that he would have wrapped himself up and slept? In the first place then, he would never have become a Hercules by slumbering away his whole life in such deli-

cacy and ease; or if he had what good would it have done? What would have been the use of his arm and his strength, of his patience and greatness of mind, if such circumstances and subjects of action had not roused and exercised him? Any one thing in the creation is sufficient to demonstrate a Providence to a humble and grateful mind.

How shall we believe you good legislators when you say, "we allow none to be educated but the free!" For the philosophers say, "we allow none to be free but the wise."

If one eats with justice, and with gratitude, and fairly and temperately and decently, must he not also eat to the divine acceptance?

What can I do, a lame old man, but sing hymns to God? Were I a nightingale I would act the part of a nightingale; were I a swan, the part of a swan; but since I am a reasonable creature, it is my duty to praise God. This is my business; I do it; and I call on you to join in the same song.

EPICTETUS.

JANUARY 8

I WOULD endeavor, by a sweet and obliging conversation, to create in my children a lively and unfeigned friendship and good will, which in well-descended natures is not hard to do. There are so many sorts of defects in old age, and it is so liable to contempt, that the best purchase a man can make is the kindness and affection of his own family. We every day and every hour say things of another we might more properly say of ourselves. The confession of ignorance is one of the fairest and surest testimonies of judgment that I know.

The very name of virtue presupposes difficulty and contention, and that it cannot be exercised without opposition. 'T is for this reason, perhaps, that we call God good, mighty, liberal, and just, but we do not call him virtuous, being that all his operations are natural and without endeavor. Virtue refuses facility for a comparison, and that easy, smooth, and

descending way, by which the regular steps of a sweet disposition of nature are conducted, is not that of a true virtue. She requires a rough and stormy passage; she will have either outward difficulties to wrestle with, by means of which fortune delights to interrupt the speed of her career; or internal difficulties which our inordinate appetites and imperfections introduce to disturb her. Here it comes into my head that the soul of Socrates, the most perfect that ever came to my knowledge, should by this rule be of very little account; for I cannot conceive in that person any the least motion of a vicious inclination; I cannot imagine there could be any difficulty or constraint in the course of his virtue; I know his reason to be so powerful and sovereign over him that she would never have suffered a vicious appetite so much as to spring in him. To a virtue so elevated as his I have nothing to oppose. Methinks I see him march, with a victorious and triumphant pace, in pomp and at his ease without opposition or disturbance.

MONTAIGNE.

JANUARY 9

LISTEN to a very pretty tale. In the days of Cronos there was this law respecting the destiny of man, that he who has lived all his life in justice and holiness shall go, when he dies, to the islands of the blest, and dwell there in perfect happiness out of the reach of evil, but that he who has lived unjustly and impiously shall go to the home of vengeance and punishment — and the judgment was given on the very day on which the men were alive. Pluto and the authorities from the islands of the blest came to Zeus and said that the souls found their way to the wrong places. Zeus said: I shall put a stop to this; there are many having evil souls who are apparelled in fair bodies, or wrapt round in wealth or rank, and when the day of judgment arrives many witnesses come forward and witness on their behalf that they have lived righteously. The judges

are awed by them. I will tell you what is to be done. I will deprive men of the foreknowledge of death, and they shall be entirely stripped before they are judged, for they shall be judged when they are dead; and the judge too shall be naked, that is, dead; he with his naked soul shall pierce into the other soul as soon as each man dies, and is deprived of his kindred, and has left his brave attire in the world above, and then the judgment will be just.

From this tale I draw the following inferences: death is the separation from one another of soul and body, nothing else. After they are separated they retain their several characteristics which are much the same as in life; the body has the same nature and ways and affections; whatever was the habit of the body during life, would be distinguishable after death. The judge places them near him and inspects them quite impartially, not knowing whose the soul is; perhaps he may lay hands on the soul of the great king who has no soundness in him, all crooked with falsehood and imposture, and has no straightness, because he has lived without truth. He knows nothing about him; he knows only that he has got hold of a villain, and sends him away to Tartarus. Or, again, he looks with admiration on the soul of some just one who has lived in holiness and truth, he may have been a private man or not; him he sends to the islands of the blest. I am persuaded of the truth of these things, and I consider how I shall present my soul whole and undefiled before the judge on that day. Renouncing the honors at which the world aims, I desire only to know the truth, and to live as well as I can, and, when the time comes, to die; and to the utmost of my power I exhort all men to do the same; and I exhort you also to take part in the great combat, which is the combat of life, and greater than every other earthly conflict. The three wisest Greeks of our day are not able to show that we ought to live any life which does not profit in another world as well as in this. The reality and not the appearance of virtue is to be followed

above all things, as well in public as in private life. You will never come to any harm in the practice of virtue, if you are a really good and true man. When we have practiced virtue in common, we will betake ourselves to politics, or we will advise about whatever else may seem good to us, for we shall be better able to judge then. In our present condition we ought not to give ourselves airs, for even on the most important subjects we are always changing our minds. The best way of life is to practice justice and every virtue in life and death. This way let us go; and in this exhort all men to follow.

PLATO.

JANUARY 10

IN that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people; and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn back the battle at the gate.

Whom will he teach knowledge, and whom will he make to understand the message? For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little. Nay, but by men of strange lips, and with another tongue will he speak to this people to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing; yet they would not hear.

Therefore shall the word of the Lord be unto them precept upon precept, precept upon precept; line upon line. line upon line, here a little, there a little: that they may go, and fall backward, and be broken, and snared, and taken.

Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, we have made a covenant with death, and with hell are we at agreement — therefore thus saith the Lord

God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation. He that believeth shall not make haste.

And I will make judgment the line, and righteousness the plummet, and your covenant with death shall be annulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. For it is a day of discomfiture, and of treading down, and of perplexity from the Lord, the Lord of hosts, in the valley of vision; a breaking down of the walls, and a crying to the mountains.

ISAIAH.

JANUARY 11

IN the temple of Pallas there were apparent mysteries to be shown to the people, and others were more secret and high, that were only to be shown to such as were professed; 't is likely that in these the true point of friendship, that every one owes to himself, is to be found; not a false friendship, that makes us embrace glory, knowledge, riches and the like, with a principal and immoderate affection, nor an indiscreet and effeminate friendship, wherein it happens as with ivy that decays and ruins the walls it embraces; but a sound and regular friendship equally useful and pleasant. Who knows the duties of this friendship and practices them is truly of the cabinet council of the muses.

He that carries himself the most moderately both toward gain and loss, has always his wits about him. Want of goods is easily repaired: poverty of soul is irreparable. Socrates seeing a great quantity of riches, jewels and furniture of great value carried in pomp through the city, "How many things," said he, "do I not desire."

The more business we create ourselves, the more we amplify our possessions, so much more do we expose ourselves to the blows and adversities of fortune.

The real difficulty is in keeping one's self upright amidst the waves of the world, truly and exactly performing all the parts of one's duty.

Sheer poverty is for the most part a far less anxious and discomforting state than a middling fortune; to use the goods of life rationally is much more difficult than entirely to do without them: moderation is a virtue that calls for a vast deal more effort to exercise it than suffering.

Cyrus says, "'T is not the number of men, but the number of good men, that gives the advantage."

Meditation is a powerful and full study to such as can effectually employ themselves! I had rather fashion my soul than furnish it. Reading goes side by side with me in my whole course, and everywhere is assisting to me; it comforts me in my age and solitude; it eases me of a troublesome weight of idleness, and delivers me at all hours from company that I dislike; and it blunts the point of griefs if they are not extreme, and have not got an entire possession of my soul.

MONTAIGNE.

JANUARY 12

BEHOLD, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.

I will make a man more rare than fine gold; even a man than the pure gold of Ophir. At eventide behold terror, and before the morning they are not.

One calleth unto me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night: if ye will inquire, inquire ye, turn ye, come.

Open ye the gates that the righteous nation which keepeth the truth may enter in.

Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.

Trust ye in the Lord forever, for in the Lord Jehovah is an everlasting rock. Yea, in the way of thy judgments, O Lord, have we waited for thee ; to thy name and to thy memorial is the desire of our soul. With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early ; for when thy judgments are in the earth, the inhabitants of the world learn righteousness.

I will open rivers on the bare heights, and fountains in the midst of the valleys ; I will make the wilderness a pool of water, and the dry land springs of water.

When thou passest through the waters I will be with thee ; and through the rivers, they shall not overflow thee ; when thou walkest through the fire thou shalt not be burned ; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.

The liberal deviseth liberal things, and in liberal things shall he continue.

Then judgment shall dwell in the wilderness, and righteousness shall abide in the fruitful field.

ISAIAH.

JANUARY 13

IF interest were the true and only medium that cemented friendship, then changing interest would break it, whereas genuine friendship, being formed by nature's steady laws, is forever as permanent and unchangeable as nature. Strong and just breaches of friendship are caused by immoral requests made of friends, when one is asked to aid in gratifying an impure desire, or to help in inflicting a wrong. It is a rule without an exception, that no degree of friendship can justify a wrong deed ; for as it is a belief in his virtue which has made one your friend, the friendship cannot continue if virtue be abandoned. Let it be established as the most sacred law of friendship that we neither make nor grant any request which honor and virtue will not justify. They who insist that utility is the prevailing

motive in friendship divest the tie of its most attractive principle. For to a mind rightly constituted, it is not so much the benefits received, as the love from which they flow, that gives them their greatest value.

Firmness, stability, consistency, are the qualities we ought to look for in friends; and these are not easily found among mankind, nor is there any other way to discover in what bosom they reside, than by experience.

There cannot surely be a more striking instance of folly than that those who have great wealth and influence should employ them in furnishing showy equipages, gaudy raiment, costly vases, and every fashionable decoration which riches and power can procure, and yet neglect to use their means for acquiring that noblest and most valuable ornament of human life, a worthy and faithful friend.

CICERO.

JANUARY 14

I WAITED patiently for the Lord and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay: and he set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord our God, are the wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be set in order unto thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou hast no delight in: mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I am come: in the roll of the book it is written of me: I delight to do thy will, O my God, Yea, thy law is within my heart. I have published righteousness in the great congregation: Lo, I will not refrain my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart:

I have declared thy faithfulness and thy salvation ; I have not concealed thy loving-kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord : let thy loving-kindness and thy truth continually preserve me. For innumerable evils have compassed me about, mine iniquities have overtaken me, so that I am not able to look up : they are more than the hairs of mine head, and my heart hath failed me. Be pleased, O Lord, to deliver me : make haste to help me, O Lord. Let them be ashamed and confounded together that seek after my soul to destroy it : let them be turned backward and brought to dishonor that delight in my hurt. Let them be desolate by reason of their shame that say unto me, Aha, Aha. Let all those that seek thee rejoice and be glad in thee : let such as love thy salvation say continually, the Lord be magnified. But I am poor and needy : yet the Lord thinketh upon me : thou art my help and my deliverer : make no tarrying, O my God.

Have mercy upon me, O God, according to thy loving-kindness : according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions : and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight : that thou mayest be justified when thou speakest, and be clear when thou judgest. Behold, thou desirest truth in the inward parts : and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy spirit from me. Restore unto me the joy of thy salvation, and uphold me with a free spirit. Then will I teach transgressors thy way : and sinners shall be converted unto thee. Lord, open thou my lips, and my mouth shall shew forth thy praise. For thou delightest not in

sacrifice; else would I give it: thou hast no pleasure in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

PSALMS.

JANUARY 15

THE Master said, It is virtuous manners which constitute the excellence of a neighborhood. If a man in selecting a residence do not fix on one where such prevail, how can he be wise? The virtuous rest in virtue; the wise desire virtue. If the will be set on virtue, there will be no practice of wickedness. The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.

If a man in the morning hear the right way, he may die in the evening without regret.

The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the questions of law; the small man thinks of favors which he may receive. A man should say, I am not concerned that I have no place. I am concerned how I may fit myself for one. I am not concerned that I am not known. I seek to be worthy to be known.

The mind of the superior man is conversant with righteousness: the mind of the mean man is conversant with gain. When we see men of worth, we should think of equaling them; when we see men of a contrary character, we should turn inward and examine ourselves. The reason why the ancients did not readily give utterance to their words was that they feared lest their actions should not come up to them. The superior man wishes to be slow in his words and earnest in his conduct. Virtue is not left to stand alone. He who practices it will have neighbors. Between friends frequent reproofs make the friendship distant. What I do not wish men to do to me, I also wish not to do

to men. The four characteristics of a superior man: in his conduct of himself he was humble; in serving his superior he was respectful; in nourishing the people he was kind; in ordering the people he was just.

CONFUCIUS.

JANUARY 16

THE eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

Who is he that will harm you, if ye be followers of that which is good?

If ye suffer for righteousness' sake, happy are ye. Sanctify the Lord God in your heart, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear, having a good conscience.

It is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

He went and preached unto the spirits in prison. Be ye of sound mind, and be sober unto prayer; above all things being fervent in your love among yourselves, for love covereth a multitude of sins.

The time is come for judgment to begin at the house of God. Casting all your care upon God, for he careth for you.

Brethren, count it all joy when ye fall into manifold temptations; knowing that the proof of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing. But if any of you lacketh wisdom let him ask of God who giveth to all liberally, and upbraideth not, and it shall be given him. But let him ask in faith nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways. Blessed is the man that endureth temptation; for when he

hath been approved he shall receive the crown of life which the Lord promised to them that love him.

Thou therefore endure hardness, as a good soldier of Jesus Christ. No soldier in service entangleth himself in the affairs of this life; and if also a man contend in the games, he is not crowned, except he have contended lawfully.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed. Godliness with contentment is great gain.

THE EPISTLES.

JANUARY 17

BLESSED be the name of God forever and ever: for wisdom and might are his: and he changeth the times and seasons: he removeth kings and setteth up kings: he giveth wisdom unto the wise: and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness; and the light dwelleth with him.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. They drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another. The king spake and said to the wise men of Babylon, Whoso ever shall read this writing, and shew me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men, but they could not read the writing. The queen spake and said,

There is a man in thy kingdom in whom is the spirit of the holy gods; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of dark sentences, and dissolving of doubts were found in the same Daniel. Now let Daniel be called, and he will shew the interpretation.

The king spake and said unto Daniel, If thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said, O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty; and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive: and whom he would he raised up, and whom he would he put down. But when his heart was lifted up and his spirit was hardened that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him; and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven: until he knew that the Most High God ruleth in the kingdom of men; and that he setteth up over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven — and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know — and the God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified: then was the part of the hand sent from before him. And this is the writing that was inscribed, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene; God hath numbered thy kingdom and brought

it to an end. Tekel; thou art weighed in the balances, and art found wanting. Peres; thy kingdom is divided, and given to the Medes and Persians.

In that night Belshazzar the Chaldean king was slain.

DANIEL.

JANUARY 18

THERE are many wicked men who dwell in stately houses, surrounded with numerous families, splendid in the pomp of magistracy, and illustrious for the greatness of their power, whose punishments never display themselves till those glorious persons come to be the public spectacles of the people, either slain and weltering in their blood, or are tumbled headlong from a high rock, which, indeed, cannot so well be said to be a punishment as the consummation and perfection of punishment. He is to be laughed at who seeks for any other justice in the punishment of vice than the cure and reformation of the offender. For such an one seems to look no farther than what he reaches by his senses; forgetting that a schoolmaster, by chastising one admonishes all the rest of his scholars, and that a general condemning only one in ten reduces all the rest to obedience. Thus there is not only a cure and amendment of one part of the body by another, but many times the very soul itself is inclined to reformation or to vice by the transgression or virtue of another. There is one and the same reason to confirm the providence of God and the immortality of the soul; neither is it possible to admit the one if you deny the other. But the soul surviving after death, the inference is the stronger, that it partakes of punishment and reward; for during this mortal life the soul is in perpetual combat like a wrestler; but after all those conflicts are at an end, she then receives according to her merits.

Beginning from the vestal hearth, from the reverence which our ancestors bore to divine things, we shall decline

to speak about that mysterious Being as if we could speak with absolute knowledge; for, though men unskilled in music may talk at random of notes and harmony, and those inexperienced in warfare of arms, it would be daring arrogance in us who are but mortal men to dive too far into the mysteries of deity and of superior spirits. Just as if ignorant persons should undertake to judge of the methods and reason of skillful artists, by their slight opinions and probable conjectures.

PLUTARCH.

JANUARY 19

BECAUSE ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son: and if a son, then an heir through God. At that time, not knowing God, ye were in bondage to them which by nature are no gods; but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain.

With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage. For we through the Spirit by faith wait for the hope of righteousness. For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. Walk by the Spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye

are not under the law. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like; of the which I forewarn you, even as I did forewarn you that they which practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the Spirit, by the Spirit let us also walk.

THE EPISTLES.

JANUARY 20

I BESEECH you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul, and I of Apollos, and I of Cephas: and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? I thank God that I baptized none of you, save Crispus and Gaius: lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the Gospel: not in wisdom of words lest the cross of Christ should be made void. For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and the prudence of the prudent will I reject. Where is the wise? Where is the scribe? Where is the disputer of this world?

hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for a sign, and Greeks seek after wisdom; but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

THE EPISTLES.

JANUARY 21

THE scholar may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long. Perfect virtue is the burden which he considers it his to sustain: is it not heavy? Only with death does his course stop: — is it not long? Learn as if you could most reach your object, and were always fearing also lest you should lose it.

Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them.

The wise are free from perplexities; the virtuous from anxiety; and the bold from fear.

One distressed about the number of thieves in the state, inquired of Confucius about how to do away with them. Confucius said, "If you, sir, were not covetous, although you should reward them to do it, they would not steal. Let your evinced desire be for what is good, and the people will be good. The relation between superiors and inferiors is

like that between the wind and the grass. The grass must bend, when the wind blows across it." The master said about perfect virtue, "It is, in retirement, to be sedately grave; in the management of business to be reverently attentive; in intercourse with others to be strictly sincere. Though a man go among rude, uncultivated tribes, these qualities may not be neglected. The firm, the enduring, the simple, and the modest are near to virtue. To be poor without murmuring is difficult. To be rich without being proud is easy. The man who in the view of gain thinks of righteousness; who in the view of danger is prepared to give up his life: and who does not forget an old agreement however far back it extends: — such a man may be reckoned a complete man. Where the solid qualities are in excess of accomplishments, we have rusticity: where the accomplishments are in excess of the solid qualities, we have the manners of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of complete virtue.

CONFUCIUS.

JANUARY 22

OLD age with no fear of death may be animated with more courage and fortitude than is usually found even in the prime of life. The tyrant, Pisistratus, having questioned Solon what it was that inspired him to oppose his measures so boldly, replied, "Old age." But the most desirable manner of yielding up our lives is, when Nature herself — our understanding and other senses unimpaired — thinks proper to destroy the work of her own hand; as the artist who constructed the machine is best qualified to take it to pieces. An old man should neither be anxious to preserve the small portion of life which remains to him, nor yet to abandon it without just cause. Pythagoras forbids us to quit our post of life without being authorized by the Commander — God. Dying may be at-

tended with a sense of pain, but a pain which cannot be of long duration, especially to an old man: after death there must either be a state of utter insensibility, or of desirable sensations. This is a truth upon which we ought continually to meditate from our earliest youth, if we would have a just contempt of death, as without this it is impossible to enjoy tranquillity. For death is a change we must all meet; perhaps it may come at this moment; is it possible that he who lives in constant dread of an event always hanging over him, should know the satisfaction of undisturbed repose and a serene mind? Shall old age with all the superior advantages of reason and philosophy tremble at the approach of death when common soldiers, who are often illiterate and untrained peasants, despise its terrors? The distaste with which we leave behind us the employments of the various seasons of life renders life itself no longer desirable. Infancy and youth, manhood and age, have each their appropriate pursuits. When the state of absolute satiety is reached, then death may justly be considered a mature and seasonable event.

CICERO.

JANUARY 23

BE not disobedient to the fear of the Lord when thou art poor: and come not unto him with a double heart. Ye that fear the Lord, wait for his mercy; and go not aside lest ye fall. Ye that fear the Lord, believe him, and your reward shall not fail. Ye that fear the Lord, hope for good, and for everlasting joy and mercy. He that feareth the Lord will honor his father and will do service unto his parents, as to his masters.

Whoso feareth the Lord shall direct his friendships aright: for as he is, so shall his neighbor be also.

The Lord hateth all abomination: and they that fear God love it not.

O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

The fear of the Lord is the beginning of his love, and faith is the beginning of cleaving unto him.

Whoso feareth the Lord will receive his discipline: and they that seek him early shall find favor.

They that fear the Lord shall find judgment, and shall kindle justice as a light.

Whoso feareth the Lord shall not fear, nor be afraid: for he is his hope.

The fear of the Lord is a fruitful garden.

There shall no evil happen unto him that feareth the Lord: but in temptation even again he will deliver him.

The fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

He that feareth the Lord will do good.

He that hath small understanding and feareth God, is better than one that hath much wisdom, and transgresseth the law of the Most High.

There is nothing better than the fear of the Lord, and there is nothing sweeter than to take heed unto the commandments of the Lord.

Righteousness is immortal.

ECCLESIASTICUS.

JANUARY 24

EACH man is tempted, when he is drawn away by his own lust and enticed.

Every good gift, and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.

Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God.

Be ye doers of the word, and not hearers only, deluding your own selves.

He that looketh into the perfect law, the law of liberty,

and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing.

If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain.

Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

So speak ye and so do, as they that shall be judged by the law of liberty.

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can that faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from thy works, and I by my works will shew thee my faith.

THE EPISTLES.

JANUARY 25

DO you consider the faculties you have and say, "Bring on me now, O Zeus, what difficulty thou wilt, for I have faculties granted me by thee, and powers by which I may win honor from every event"? No: but you sit trembling, for fear this or that should happen, and lamenting and moaning and groaning at what doth happen, and then you accuse the Gods. And yet God has not only granted these faculties by which we may bear every event without being depressed or broken by it, but like a good prince and a true father has placed their exercise wholly within our own control. But you sit groaning and lamenting, some of you blind to him who gave them, and not acknowledging your benefactor, while others basely

turn themselves to complaints and accusations against God. You have means and faculties to exhibit greatness of soul, and a manly spirit; but what occasion have you to find fault and complain?

Rational natures only are qualified to partake of a communication with the Deity, being connected with him by reason — why may not such a one call himself a citizen of the universe? Why not a son of God? and shall not the having God for our maker and father and guardian free us from griefs and alarms?

My friends, wait for God, till he shall give the signal and dismiss you from this service; then return to him. For the present be content to remain at this post where he has placed you.

Man is not to be made miserable at the will of his fellow-man. If you are alone, you term it a desert; and if with men, you call them cheats and robbers. You find fault, too, with your parents and children and brothers and neighbors, whereas you ought, if you live alone, to call that repose and freedom; and to esteem yourself as resembling the Gods; and when you are in company, not to call it a crowd and a tumult and a trouble, but an assembly and a festival, and thus to take all things contentedly.

EPICTETUS.

JANUARY 26

IF there were nothing that befell the soul after this life, if death were the end of all reward and punishment, I might infer that the deity was remiss and indulgent in swiftly punishing the wicked and depriving them of life. For if one asserts that during life the wicked find no other evil than the conviction that crime is a fruitless and barren thing, and for the many great and terrible combats of mind produces nothing of good, nothing worthy of amendment, the perception of this altogether subverts the soul. When a man, either out of avarice, or ambition of civil honor and

power, or for sensual gratification, commits any enormous and unlawful crime, and after the thirst and rage of his passion being allayed, he sets before his eyes the vile and horrible passions tending to injustice remaining, but sees nothing useful, nothing necessary, nothing to make his life happy, may it not be concluded that such a person is frequently led by these reflections to consider how by vain glory, or for the sake of a lawless and barren pleasure, he has overthrown the noblest maxims of justice among men, and overwhelmed his life with shame and trouble? As Simonides, jesting, was wont to say, that he often found the chest full of silver, but always empty of true benefit: so the wicked contemplating their own wickedness, and observing the returns of pleasure so barren and fruitless, find their expectations vain, but their minds distressed with fears and sorrows, ungrateful memories, future suspicions, distrusts of present accidents. Thus is it not reasonable to believe that the soul of every wicked man reasons these things within itself, and by burying in oblivion the past transgressions, and freeing itself from the crimes it has committed, fits frail mortality for a new course of life?

PLUTARCH.

JANUARY 27

BEHOLD all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

But if a man be just, and do that which is lawful and right: and hath not wronged any, but hath restored to the debtor his pledge: hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment: he that hath not given forth upon usury, neither hath taken any increase: that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly: he is just, he shall surely live saith the Lord God.

If he hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abominations: he shall surely die. Yet say ye, Wherefore doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him: and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die, saith the Lord God: and not rather that he should return from his way and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he has trespassed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel. Is not my way equal? are not your ways unequal? When the righteous man turneth away from his righteousness and committeth iniquity and dieth therein; in his iniquity that he hath done shall he die.

Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God.

Return ye, and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, wherein ye have transgressed, and make you a new heart and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live.

EZEKIEL.

JANUARY 28

CUSTOM is a second nature, and no less powerful. What is wanting to my custom I hold to be wanting to me; and I should be almost as well content that they took away my life, as to take me from the way wherein I have so long lived. I have willingly avoided all confusion in my affairs, and never coveted to have my estate contiguous to those of my relations, and those with whom I coveted a strict friendship: whence matter of unkindness and fallings-out often proceed. I formerly loved cards and dice, but have long since left them off only for this reason, that though I carry my losses as handsomely as another, I was not quiet within.

There is nothing so supple and erratic as our understanding: 't is like the shoe of Theramenes fit for all feet: 't is double and various: and the matters are double and diverse too.

King Ferdinand, sending colonies to the Indies, wisely provided that they should not carry along with them any law students, for fear lest suits should get footing in that new world: as being a science, in its own nature, the mother of alteration and division; judging with Plato, "that lawyers and physicians are the pests of a country."

The great and glorious masterpiece of man is to know how to live to purpose: all other things, to reign, to lay up treasure, to build, are at the best but mere appendices and little props.

'T is for little souls, that truckle under the weight of affairs, not to know how clearly to disengage themselves, and not to know how to lay them aside, and take them up again.

Yielding and facility do wonderfully honor, and best become, a strong and generous soul. Epaminondas did not think that to dance, sing, and play, and be intent upon them with the young men of his city, were things that did any way derogate from the honor of his glorious victories, and the perfect reformation of manners that was in him. And amongst so many admirable actions of Scipio, a person worthy the opinion of a heavenly extraction, there is nothing that gives him a greater grace than to see him earnestly and childishly trifling, in gathering and choosing shells, and playing at ducks and drakes upon the sea-shore with Lælius. Nor is there anything more remarkable in Socrates, than that, old as he was, he found time to make himself to be instructed in dancing and playing upon instruments, and thought it time well spent. Yet this same man has been seen in an ecstasy standing upon his feet a whole day and a night together, in the presence of all the Grecian army, surprised and ravished with some profound thought. He has been seen to go to the war, and with his bare feet to walk upon ice, and he never refused to ride the hobby-horse with the boys, and it became him well: for all actions, songs, philosophy, equally become and equally honor a wise man.

MONTAIGNE.

JANUARY 29

SINCERITY is the end and beginning of things; without sincerity there would be nothing. On this account the superior man regards the attainment of sincerity as the most excellent thing. To entire sincerity there belongs ceaselessness. Not ceasing, it continues long. Continuing long, it evidences itself. Evidencing itself, it reaches afar. Reaching far, it becomes large and substantial. Large

and substantial, it becomes high and brilliant. So large and substantial, the individual possessing it is the coequal of Earth. So high and brilliant, it makes him the coequal of Heaven. So far-reaching and long-continuing, it makes him infinite. Such being its nature, without any display, it becomes manifest; without any movement, it produces change; and without any effort, it accomplishes its ends. The way of Heaven and Earth may be completely declared in one sentence. They are without any doubleness, and so they produce things in a manner that is unfathomable.

It is only he who is possessed of the most complete sincerity that can exist under heaven who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.

Next to him is he who cultivates to the utmost the shoots of goodness in him. From those he can attain to the possession of sincerity. This sincerity becomes manifest. From being manifest it becomes brilliant. Brilliant, it affects others. Affecting others, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven who can transform.

It is only the individual possessed of the most entire sincerity that can exist under heaven who can adjust the great invariable relations of mankind, establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth: — shall this individual have any being or anything beyond himself on which he depends?

Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Call him Heaven, how vast is he! Who can know him, but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue.

It is characteristic of the most entire sincerity to be able to foreknow. Therefore the individual possessed of the most complete sincerity is like a spirit. Sincerity is that whereby self-completion is effected, and its way is that by which man must direct himself.

CONFUCIUS.

JANUARY 30

I SEE no reason why I should hesitate to tell you how I myself feel about death: for I seem to have a clearer view of it, the nearer I approach it. My belief is, that your father, Publius Scipio, and yours, Caius Lælius, men of the highest renown and my very dear friends, are living, and are living the only life that truly deserves to be called life. Indeed, while we are shut up in this prison of the body, we are performing a heavy task laid upon us by necessity; for the soul of celestial birth is forced down from its supremely high abode, and, as it were, plunged into the earth, a place uncongenial with its divine nature and its eternity. I believe, indeed, that the gods disseminated souls, and planted them in human bodies that there might be those who should hold the earth in charge, and contemplating the order of celestial beings, should copy it in symmetry and harmony of life.

In Xenophon the elder Cyrus says in dying, "Do not imagine, my beloved sons, that when I go from you I shall be nowhere, or shall cease to be. For while I was with you, you did not see my soul, but you inferred its existence from the things which I did in this body. Believe then that I am the same being, even though you do not see me at all." The fame of illustrious men would not remain after their death,

if the souls of those men did nothing to perpetuate their memory. Indeed, I never could be persuaded that souls live while they are in mortal bodies and die when they depart from them, nor yet that the soul becomes void of wisdom on leaving a senseless body, but I have believed that when, freed from all corporeal existence, it begins to be pure and entire, it then is wise.

CICERO.

JANUARY 31

THE wilderness and the solitary place shall be glad: the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, with the recompence of God; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water. And a highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools shall not err therein. No lion shall be there, nor any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as

rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

The heart also of the hasty shall understand knowledge, the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful.

ISAIAH.

FEBRUARY 1

WE offer sacrifices in memory of those who have given us corn and the vine, and shall we not give thanks to God for those who have nurtured such fruit in the human heart, — even the truth which makes us blessed?

We all dread a bodily paralysis, and would make use of every contrivance to avoid it; but none of us is troubled about a paralysis of the soul. And yet indeed, even with regard to the soul, when a person is so affected as not to apprehend or understand anything, we think him in a sad condition: but where the emotions of shame and modesty are under an absolute paralysis, we go so far as even to call this strength of mind.

For every event that happens in the world it is easy to give thanks to Providence, if a person has but these two qualities in himself: a habit of closely considering what happens to each individual, and a grateful temper.

God has introduced man as a spectator of Himself and of his works; and not only as a spectator, but an interpreter of them. It is therefore shameful that man should begin and end where irrational creatures do. He is indeed to begin there, but to end where nature itself has fixed our end, and that is in contemplation and understanding, and in a scheme of life conformable to nature.

You take a journey to Olympia to behold the works of Phidias, and each of you thinks it is a misfortune to die

without a knowledge of such things ; and will you have no inclination to see and understand those works for which there is no need to take a journey, but which are ready and at hand, even to those who bestow no pains ? Will you never perceive what you are, or for what you were born, or for what purpose you are admitted to behold this spectacle ?

EPICTETUS.

FEBRUARY 2

ONE cried unto another and said, Holy, holy, holy is the Lord of hosts : the whole earth is full of his glory.

I said, Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar ; and he touched my mouth with it, and said, Lo, this hath touched thy lips ; and thine iniquity is taken away, and thy sin purged.

And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us ? Then I said, Here am I, send me. And he said, Go, and tell this people. Hear ye indeed, but understand not ; and see ye indeed, but perceive not.

The spirit of the Lord shall rest upon him ; the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge, and of the fear of the Lord, and shall make him of quick understanding in the fear of the Lord ; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears :

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard

shall lie down with the kid ; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed : their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain ; for the earth shall be full of the knowledge of the Lord, as the waters cover the deep.

ISAIAH.

FEBRUARY 3

BEAUTY is certainly a soft, smooth, slippery thing, and therefore of a nature which easily slips in and permeates our souls.

Arguments, like men, are often pretenders. A good decision is based on knowledge, and not on numbers. Every one of us should seek out the best teacher whom he can find, first for ourselves and then for the youth, regardless of expense or anything.

What do possessions profit a man, if he have neither sense nor wisdom?

Men are commonly supposed to know the things that are best, and not to do them when they might. And most persons of whom I have asked the reason of this have said that those who did this were overcome by pain or pleasure, or some other affection. To prefer evil to good is not in human nature : and when a man is compelled to choose one of two evils, no one will choose the greater when he might have the less. Virtue is the health and beauty and well-being of the soul, and vice is the disease and weakness and deformity of the soul.

The true lover of learning must from his earliest youth, as far as in him lies, desire all truth.

All great things are attended with risk, as the saying is, "Hard is the good." Beloved Pan, and all ye other gods

who haunt this place, give me beauty in the inward soul, and may the outward and inward man be at one. May I reckon the wise to be the wealthy, and may I have such a quantity of gold as none but the temperate can carry. Anything more? That prayer, I think, is enough for me, Socrates. PLATO.

FEBRUARY 4

HEAR, O heavens, and give ear, O Earth, for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. To what purpose is the multitude of your sacrifices unto me? Saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. Bring no more vain oblations: incense is an abomination unto me. Your new moons and your appointed feasts my soul hateth, they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it. And he shall judge between the nations, and shall reprove many peoples, and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift

up sword against nation, neither shall they learn war any more.

ISAIAH.

FEBRUARY 5

UP towards the divine laws you never turn your eyes. How is it that in their season, as if by express command, God bids the plants to blossom and they blossom, to bud and they bud, to bear fruit and they bear it, to ripen it and they ripen ; and when again he bids them drop their leaves, and withdrawing into themselves to rest and wait, they rest and wait ? Have, then, the very leaves and our own bodies this connection and sympathy with the whole, and not also our souls much more ?

Zeus has assigned to each man a director, his own good genius, and committed him to that guardianship, a director sleepless, and not to be deceived. To what better and more careful guardian could he have committed each one of us ? So that when you have shut your doors, and darkened your room, remember never to say that you are alone ; for you are not alone, but God is within, and your genius is within ; and what need have they of light to see what you are doing ? The soldiers of Cæsar, in order to receive their pay, swear to prefer before all things the safety of Cæsar, and will you not swear, who have received so many and so great favors, or, if you have sworn, will you not fulfil the oath ? And what must you swear ? Never to distrust, nor accuse, nor murmur at any of the things appointed by him, nor to shrink from doing or enduring that which is inevitable. In the first oath persons swear never to dishonor Cæsar, by the last never to dishonor themselves.

Wherever any one is against his will, that is to him a prison.

If any one can bear sunshine and storm, discouragement and fatigue, I pronounce him an athlete unconquerable indeed. No one who lives in error is free.

EPICTETUS.

FEBRUARY 6

SON of man, prophesy against the shepherds of Israel, and say unto them, Thus saith the Lord God, Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat and ye clothe you with the wool, ye kill the fatlings, but ye feed not the sheep. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with rigor have ye ruled them. My sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth, and there was none that did search or seek after them.

Thus saith the Lord God, Behold I am against the shepherds, and I will require my sheep at their hands. Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold, and on fat pastures shall they feed upon the mountains of Israel. I myself will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; and the fat and

the strong I will destroy; I will feed them in judgment. And they shall know that I the Lord their God am with them, and that they, the house of Israel, are my people. And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord God.

EZEKIEL.

FEBRUARY 7

IN the pleasures of country occupations I take amazing delight; to which old age is no hindrance, and which seem to me to approach nearest to the ideal wise man's life. For the former has to deal with the earth, which never refuses its obedience, nor ever returns what it has received without usury; sometimes indeed with less, but generally with greater interest. Need I mention the starting, planting, and growth of vines? I can never have too much of this pleasure — to let you into the secret of what gives my old age repose and amusement. Passing by the natural force which all things growing from the earth possess, which from the tiny grain in a fig or grape seed, or from the most minute seeds of the other fruits or plants, produces such massive trunks and boughs, are not shoots, slips, cuttings, quick-sets, layers, enough to fill any one with delight and astonishment? Can anything be richer in product or more beautiful to contemplate than the vine? Nothing can either furnish necessaries more richly or present a fairer spectacle, than well-cultivated land. And to the enjoyment of that, old age does not merely present no hindrance, it actually invites and allures to it. For where can it better warm itself, either by basking in the sun or by sitting by the fire, or at the proper time cool itself by grateful shade, or refreshing streams?

The crowning grace of old age is influence; for when it has enjoyed honors, it has an authority worth all the pleasures of youth. But remember, throughout my discourse all my praises belong to an old age that has been established

on foundations laid by youth. Neither white hairs nor wrinkles can at once claim influence in themselves; it is the honorable conduct of earlier days that is rewarded by larger authority at the last.

CICERO.

FEBRUARY 8

THE fear of the Lord is honor and glory and gladness and a crown of rejoicing.

The fear of the Lord maketh a merry heart, and giveth joy and gladness, and a long life.

Whoso feareth the Lord, it shall go well with him at the last, and he shall be blessed in the day of his death.

The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish: both which are the gift of God, and it enlargeth their rejoicing that love him.

The fear of the Lord driveth away sins, and where it is present, it turneth away wrath.

Look at the generations of old, and see: did ever any trust in the Lord and was confounded? or did any abide in his fear and was forsaken, or whom did he ever despise, that called upon him?

For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

They that fear the Lord will not disobey his word; and they that love him will keep his ways.

They that fear the Lord will seek that which is well pleasing unto him; and they that love him shall be filled with the law.

They that fear the Lord will prepare their hearts, and humble their souls in his sight, saying, we will fall into the hands of the Lord and not into the hands of men; for as his majesty is, so is his mercy.

The fear of the Lord goeth before the obtaining of authority. Whether he be rich, noble, or poor, their glory is

the fear of the Lord. Great men and judges and potentates shall be honored, yet is there none of them greater than he that feareth the Lord.

ECCLESIASTICUS.

FEBRUARY 9

THE way which the superior man pursues reaches wide and far, and yet is secret. Common men and women, however ignorant, may intermeddle with the knowledge of it; yet in its utmost reaches there is that which even the sage does not know. Common men and women, however much below the ordinary standard of character, can carry it into practice; yet in its utmost reaches there is that which even the sage is not able to carry into practice.

The way of the superior man may be found in its simple elements in the intercourse of common men and women; but in its utmost reaches it shines brightly through heaven and earth. When one cultivates to the utmost the principles of his nature, and exercises them in the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others. The superior man can find himself in no position in which he is not himself. In a high situation he does not treat with contempt his inferiors. In a low situation he does not court the favor of his superiors. He rectifies himself, and seeks for nothing from others, so that he has no dissatisfactions. He does not murmur against heaven, nor grumble against men. Thus it is that the superior man is quiet and calm, waiting for the appointments of heaven, while the mean man walks in dangerous paths, looking for lucky occurrences. From the emperor down to the mass of the people, all must consider the cultivation of the person the root of everything besides. It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has

been slightly cared for, and at the same time, that what was of slight importance has been greatly cared for. He was able to make his virtue illustrious. He contemplated and studied the illustrious decrees of heaven. On the bathing-tub of T'ang these words were engraved: "If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation."

CONFUCIUS.

FEBRUARY 10

WHO hath believed our report, and to whom hath the arm of the Lord been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness, and when we see him, there is no beauty that we should desire him. He was despised and rejected of men, a man of sorrows, and acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. For a small moment have I forsaken thee, but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. For the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall my covenant of peace be removed, saith the Lord that hath mercy on thee.

O thou afflicted, tossed with tempest and not comforted, behold, I will set thy stones in fair colors, and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of pleasant stones. And all thy children shall be taught of the Lord: and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear, and from terror, for it shall not come near thee. No weapon that is formed

against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

And the work of righteousness shall be peace, and the effect of righteousness quietness and confidence forever. And my people shall abide in a peaceable habitation, and in sure dwellings, and in quiet resting places.

ISAIAH.

FEBRUARY 11

THOSE punishments that reach succeeding posterity, being manifest to all that are living at the same time, restrain the inclinations of many wicked persons. There is no punishment more grievous, or that goes more to the quick, than for a man to behold his children suffering for his crimes; nothing can more afflict the surviving soul of a wicked and profligate criminal, than to look down upon his own children, his friends, or nearest kindred, ruined and overwhelmed with calamity. Certainly were the same person to live again, he would refuse all the honors of Zeus, rather than to abandon himself a second time to his wonted injustice and passionate excesses. We cannot be said to do an absurd thing, but what is altogether useful and necessary, when we prescribe such exercise, diet, and remedies, not so much because persons are at that time troubled with illness, but to prevent the illness: for one born of an unsound body is deserving not of punishment but watchful healing. If, then, it is of such importance to care for the body born of diseased parents, ought we to suffer the innate principles of a wicked nature to spring up and grow by evil custom in youth, and to wait until, being diffused through the mind, they bring forth and ripen the malignant fruits of a malignant nature? Man, many times curbed by the shame of transgressing common customs, common opinion, or the law, conceals the evil that is within him, and imitates

only what is praiseworthy and honorable: and we are hardly aware of the deception until we feel the stripes or sting of his injustice, imagining men to be only then unjust when we see their unrighteousness and sensuality, just as if a man were so simple as to believe a scorpion had no sting until he used it, or that a viper had no venom until he bit one. For no man then only becomes wicked when his wickedness is manifest: but no man's nature or disposition is concealed from God, who scrutinizes the soul with more exactness than the body.

One who knows nothing of the science cannot see why the physician uses the lancet earlier or later; so it is not easy or safe to speak otherwise of God than only this, that he alone knows the best time to apply to every transgressor the proper remedy for sin, and this not of an equal quality and measure, nor at one and the same time to all.

PLUTARCH.

FEBRUARY 12

THE Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When evil-doers came upon me to eat up my flesh, even mine adversaries and my foes, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, even then will I be confident. One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the day of trouble he shall keep me secretly in his pavilion; in the covert of his tabernacle shall he hide me: he shall lift me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; and I will offer in his tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice; have mercy

also upon me and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek; put not thy servant away in anger: thou hast been my help: cast me not off, neither forsake me, O God of my salvation. For my father and mother have forsaken me, but the Lord will take me up. Teach me thy way, O Lord; and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine adversaries; for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be strong, and let thine heart take courage: Yea, wait thou on the Lord. Blessed be the Lord, because he has heard the voice of my supplications. The Lord is my strength and my shield: my heart trusted in him and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. The Lord is their strength, and he is a stronghold of salvation to his anointed. Save thy people, and bless thine inheritance: feed them also and bear them up forever. Sing praise unto the Lord, O ye saints of his, and give thanks to his holy name: for his anger is but for a moment; in his favor is life; weeping may tarry for the night, but joy cometh in the morning.

Thou hast set my feet in a large place.

Be strong, and let your heart take courage, all ye that hope in the Lord.

Rejoice in the Lord, O ye righteous: praise is comely for the upright. The word of the Lord is right, and all his work is done in faithfulness. He loveth righteousness and judgment. The earth is full of the lovingkindness of the Lord.

Thy lovingkindness, O Lord, is in the heavens; thy faithfulness reacheth unto the skies. Thy righteousness is like the mountains of God; thy judgments are a great deep. How precious is thy lovingkindness, O God; and the children of men take refuge under the shadow of thy wings.

For with thee is the fountain of life; in thy light shall we see light. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

PSALMS.

FEBRUARY 13

I CHOSE to have wisdom rather than light,
Because her bright shining is never laid to sleep,
But with her there came to me all good things together,
And in her hands innumerable riches.
Wisdom delivered out of troubles those that waited on her.
She rendered unto holy men a reward for their toils;
She guided them along a marvellous way
And became unto them a covering in the daytime,
And a flame of stars through the night.
As a ship passing through the billowy water,
Whereof when it is gone by, there is no trace to be found,
Neither pathway of its keel in the billows;
Or, as when a bird flieth through the air, no token of her way is found,
Or as when an arrow is shot at a mark
The air disparted closeth up again immediately,
So that men know not where it passed through,
So we also, as soon as we were born began to draw to an end.
The hope of the ungodly man is as chaff carried by the wind, and as foam vanishing before a tempest; and is scattered, as smoke is scattered by the wind, and passeth by as the remembrance of a guest that tarrieth but a day.
But the righteous live forever.
And in the Lord is their reward,
And the care of them with the Most High,
Therefore shall they receive the crown of royal dignity
And the diadem of beauty from the Lord's hand.
A righteous man though he die before his time shall be at rest,

For honorable old age is not that which standeth in length
of time,
Nor is its measure given by number of years;
But understanding is gray hairs unto men,
And an unspotted life is ripe old age.

WISDOM OF SOLOMON.

FEBRUARY 14

SINCERITY is the way of heaven. To think how to be sincere is the way of man. Never has there been one possessed of complete sincerity who did not move others. Never has there been one who had not sincerity who was able to move others.

To say 'I am not able to dwell in benevolence, or pursue the path of righteousness,' is what we mean by throwing one's self away. Listen to a man's words and look at the pupil of his eye. How can a man conceal his character? Men must be decided on what they will not do and then they are able to act with vigor in what they ought to do.

The great man is he who does not lose his child-heart.

If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous. Acts of propriety which are not really proper, and acts of righteousness which are not really righteous, the great man does not do. Water indeed will flow indifferently to the east or west, but will it flow indifferently up or down? The tendency of man's nature to good is like the tendency of water to flow downwards. There are more that have this tendency to good, just as all water flows downwards. Now by striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill: — but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way.

I like life indeed, but there is that which I like more than life, and therefore I will not seek to possess it by any improper ways. I dislike death indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger.

The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers. Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and trouble.

Let a man not do what his own sense of righteousness tells him not to do, and let him not desire what his sense of righteousness tells him not to desire: — to act thus is all he has to do. There are those who are the people of Heaven. They, judging that, if they were in office, they could carry out their principles throughout the empire, proceed so to carry them out.

There are those who are great men. They rectify themselves and others are rectified.

The disease of men is this: — that they neglect their own fields, and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light. The regular path of virtue is to be pursued without any bend, and from no view to emolument. To nourish the heart there is nothing better than to make the desires few. Here is a man whose desires are few: — in some things he may not be able to keep his heart, but they will be few. Here is a man whose desires are many: — in some things he may be able to keep his heart, but they will be few.

MENCIUS.

FEBRUARY 15

SAY ye of the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked; it shall be ill with him: for the reward of his hands shall be given him.

O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

And there shall be a tabernacle for a shadow in the daytime from the heat, and for a refuge and for a covert from storm and from rain. What could have been done more to my vineyard that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? He looked for judgment, but beheld oppression; for righteousness, but beheld a cry.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope. Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter.

If ye will not believe, surely ye shall not be established.

Thou hast multiplied the nation, and not increased the joy.

Howbeit he meaneth not so, neither doth his heart think so.

For thou hast been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. O Lord, thou art my God, I will exalt thee, I will praise thy name, for thou hast done wonderful things, even counsels of old, in faithfulness and truth.

O house of Jacob, come ye, and let us walk in the light of the Lord.

ISAIAH.

FEBRUARY 16

LYSANDER used to say that Lacedæmon, of all the cities he knew, was the best home for an old man, for there is no place in the world where such respect and regard were paid to age. It is reported that an aged Athenian coming into the theatre at Athens when it was very much crowded, no one of his countrymen had the good manners to make room for him; but when he approached that part of the theatre assigned to the Lacedæmonian ambassadors, they all rose up and offered him a seat among them. Great and repeated applause ensued from the whole assembly, and one of the spectators remarked, "the Athenians understood politeness but did not practice it."

It is said that petulance, moroseness, and avarice are infirmities which discover themselves in old age. But these moral diseases of the mind belong to the constitution of the man, rather than to waning years. As it is not every kind of wine, so neither is it every sort of temper, that grows sour with years; and as to avarice: it is inconceivable how it can find admittance into an old man's breast, for what can be more absurd than to increase our provision for the road, the nearer we approach to our journey's end.

Unhappy indeed must he be, if in the long course of years he has yet to learn that there is nothing in death which can be regarded with alarm; for it is to be regarded with indifference if it extinguishes the soul, or greatly to be desired if it convey it to some region where it is to exist forever — for there is no third possibility. What, then, have I to fear if, after death, I shall either not be miserable, or shall certainly be happy.

CICERO.

FEBRUARY 17

FAITH is the substance of things hoped for, the proving of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well pleasing unto God: and without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise; for he looked for the city which hath foundations, whose builder and maker is God.

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if, indeed, they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he hath prepared them a city.

By faith Abraham, being tried, offered up Isaac; by faith Isaac blessed Jacob and Esau even concerning things to come: by faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather

to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: accounting the reproach of Christ greater riches than the treasures of Egypt, for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible.

And what shall I more say? for the time would fail me if I tell of those who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens; they were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God.

THE EPISTLES.

FEBRUARY 18

ALL other knowledge is hurtful to him who has not the science of honesty and goodness.

Cripples are very unfit for exercises of the body and lame souls for exercises of the mind.

If we see a shoemaker with his shoes out at the toes, we

say, "It is no wonder; for commonly, none go worse shod than they." In like manner, experience doth often present us a physician worse physicked, a divine worse reformed, and most frequently a scholar of less sufficiency, than another.

One asking Agesilaus what he thought most proper for boys to learn? "What they ought to do when they come to be men."

At Athens they learned to speak well, at Lacedæmon to do well; there those cudgelled their brains about words, these made it their business to inquire into things; there was an eternal babble of the tongue, here a continual exercise of the soul.

A sentence couched in the harmony of verse darts more briskly upon the understanding, and strikes both my ear and apprehension with a smarter and more pleasing power.

The greatest and most important difficulty of human science is the nurture and education of children. Cicero says, "The authority of those who teach is very often an impediment to those who desire to learn." The most certain sign of wisdom is a continual cheerfulness; her state is like that of things in the regions above the moon, always clear and serene. Philosophy has discourses equally proper for childhood as for old age.

It is not a soul, it is not a body, that we are training up; it is a man, and we ought not to divide him into two parts; we are not to fashion one without the other, but make them draw together like two horses harnessed to a coach.

The conduct of our lives is the true mirror of our doctrine.

For my part I hold, and Socrates is positive in it, that whoever has in his mind a vivid and clear idea, will express it well enough in one way or other; and if he be dumb, by signs.

MONTAIGNE.

FEBRUARY 19

THESE things write we unto you that your joy may be full. God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Hereby we know that we know him, if we keep the commandments.

He that saith he is in the light, and hateth his brother, is in darkness even until now. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever.

This is the promise that he hath promised us, even eternal life. If ye know that he is righteous, ye know that every one that is righteous is born of him.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

THE EPISTLES.

FEBRUARY 20

I AM a common man who only speaks the truth.

All good poets compose their beautiful poems not as works of art, but because they are inspired and possessed. For they tell us that they gather their strains from honied fountains out of the gardens and dells of the Muses; thither, like the bees, they wing their way. And this is true. For the poet is a light and winged and holy thing, and there is no invention in him until he is inspired.

God takes away the minds of poets, and uses them as his ministers, in order that we who hear them may know that they speak not of themselves who utter these priceless words in a state of unconsciousness, but that God is the speaker, and that through them he is conversing with us. For in this way the God would seem to indicate to us and not allow us to doubt that these beautiful poems are not human, or the work of man, but divine and the word of God; and that the poets are only the interpreters of the gods by whom they are severally possessed.

When any one repeats the verses of another poet, you go to sleep, and know not what to say, but when any one recites a strain of Homer, you wake up in a moment, and your soul leaps within you, and you have plenty to say, for not by art or knowledge about Homer do you say what you say, but by divine inspiration and by possession.

The guides of man are true opinion and knowledge. So I go my way, obedient to the God, and make inquisition into the wisdom of any one, whether citizen or stranger, who appears to be wise; and if he is not wise, then in vindication of the oracle I show him that he is not wise; and this occupation quite absorbs me, and I have no time to give to any public matter of interest, or to any concern of my own; but I am in utter poverty by reason of my devotion to the God.

PLATO.

FEBRUARY 21

I CREATE the fruit of the lips; Peace, Peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

We wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, yea, we grope as they that have no eyes; and we stumble at noonday as in the twilight.

Their feet run to evil, and they make haste to shed innocent blood, their thoughts are thoughts of iniquity; desolation and destruction are in their paths. The way of peace they know not, and there is no judgment in their goings; they have made them crooked paths, whosoever goeth therein doth not know peace.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. A little one shall become a thousand, and the small one a strong nation I the Lord will hasten it its time.

ISAIAH.

FEBRUARY 22

THE great day of the Lord is near, it is near and hasteth greatly.

That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.

Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates, and let none of you imagine evil in your hearts against his neighbor, and love no false oath, for all these are things that I hate, saith the Lord.

But it shall come to pass that at evening time it shall be light.

In that day shall there be upon the bells of the horses, "holy unto the Lord," and the pots in the Lord's house shall be like the bowls before the altar.

Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.

Then shall ye return and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

Unto you that fear my name shall the sun of righteousness arise with healing in his wings.

Every morning doth he bring his judgments to light.

Who hath despised the day of small things?

Not by might, nor by power, but by my spirit, saith the Lord of hosts.

THE MINOR PROPHETS.

FEBRUARY 23

O EPICTETUS, if it had been possible, I had made this little body and property of thine free, and not liable to hindrance. But now do not mistake: it is not thy own, but only a finer mixture of clay. Since, then, I could not give thee this, I have given thee a certain portion of myself.

Make the best of what is in our power, and take the rest as it occurs.

Not Zeus himself can get the better of my free will. It is you who are to consider what value you set upon yourself, and at what rate you sell yourself; for different persons sell themselves at different prices. I would be the purple, that small and brilliant part which gives a lustre and beauty to the rest (alluding to the purple border on the dress of the Roman nobility).

When Vespasian forbid Priscus going to the senate, he answered, "It is in your power to prevent my continuing a senator, but while I am one I must go." "Well, then, at least be silent there." "Do not ask my opinion, and I will be silent." "But I must ask it." "And I must speak what appears to me to be right." "But if you do, I will put you to death." "When did I ever tell you that I was immortal? You will do your part, and I mine; it is yours to kill, and mine to die intrepid; yours to banish, mine to depart untroubled."

Because my gifts are humble shall I neglect all care of myself? Heaven forbid! Epictetus may not surpass Socrates, — granted: but could I overtake him it might be enough for me. I shall never be Milo, and yet I do not neglect my body; nor Crœsus, and yet I do not neglect my property; nor should we omit any effort from or despair of arriving at the highest.

If a person could be persuaded of this principle as he ought: that we are all originally descended from God, I

conceive he never would think of himself meanly or ignobly.

EPICTETUS.

FEBRUARY 24

THE pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

Come and let us go up to the mountain of the Lord, and he will teach us of his ways, and we will walk in his paths.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig-tree, and none shall make them afraid, for the mouth of the Lord of Hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God forever and ever.

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?

He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him.

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!

He remembereth his worthies.

THE MINOR PROPHETS.

FEBRUARY 25

IT is said, "an old man has nothing even to hope." But it is here that he is in a better position than a young man, since what the latter hopes for he has already obtained. The one wishes to live long; the other has lived long. And yet what is "long" in a man's life? To my thinking nothing seems even long in which there is any "last," — for when the end comes, then that which has past, has slipped away — only that remains which you have attained by virtue and righteousness. A short term of life is long enough for the purposes of honor and virtue; but if he lives on, a wise man will no more lament his entrance into old age, than the husbandman, when the charm of the spring season has passed, that summer or autumn has arrived. Spring suggests youth, and the blossoms it puts forth are promises of the harvest to be; the other seasons of life are for the reaping and garnering of the crops. The fruit of old age is the memory and rich store of blessings laid up in earlier life. All things that accord with nature are to be counted as good; but what can be more natural than for an old man to die? but in youth it is a dissolution against which nature revolts and fights. The death of the young seems to me like putting out a great fire with a deluge of water, but the old die like a fire going out, because the fuel is consumed. Or, as fruit before it is ripe must be violently separated from the stalk, but drops of itself when ripe and mellow; so it is force that takes life from the young, ripeness from the old. This ripeness of old age is to me so delightful, that as I approach nearer to death, I seem to be sighting land, where I shall find a happy repose from the fatigues of a long voyage.

Only a few arrive at old age, and this is a reason why the affairs of the world are no better conducted. For age brings with it experience, discretion, and judgment, and if there were no old men, states could never exist at all.

CICERO.

FEBRUARY 26

MY little children, let us not love in word neither in tongue, but in deed and in truth.

For if our heart condemn us, God is greater than our heart and knoweth all things.

Beloved, if our heart condemn us not, then have we confidence toward God.

He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us by the spirit which he hath given us.

Whoever hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him — how dwelleth the love of God in him?

Little children, let no man deceive you; he that doeth righteousness is righteous even as he is righteous. For this is the message that ye have heard from the beginning, that we should love one another. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Little children, keep yourselves from idols. Beloved, believe not every spirit, but try the spirits whether they are of God.

There are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds are they without water carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature.

Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation.

The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.

THE EPISTLES.

FEBRUARY 27

I VERY much desire that we may be judged every man by himself, and I would not be drawn into the consequences of common examples.

Crawling upon the slime of the earth, I do not, for all that, the less observe in the clouds the inimitable height of some heroic souls.

Our judgments are yet sick, and obey the humor of our depraved manners.

'T is the duty of good men to draw virtue as beautiful as they can, and there would be no impropriety in the case should our passion a little transport us in favor of so sacred a form.

True, supreme, and divine poesy is above all the rules of reason. It is like a loadstone, that not only attracts the needle, but also infuses into it the virtue to attract others.

None of us can boast, what journey soever he may have in hand that he has the most set his heart upon, but when he comes to part with his family and friends he will find something that troubles him within; and though he restrain his tears, yet he puts his foot in the stirrup with a sad and cloudy countenance.

'T is said that the light of the sun is not one continuous thing, but that he darts new rays so thick one upon another, that we cannot perceive the intermission. Just so the soul variously and imperceptibly darts out her passions.

The corrupt ways by which men push on towards the

height at which their ambitions aspire, do manifestly enough declare that their ends cannot be very good.

Charondas punished as bad men those who were convicted of keeping bad company.

There is little less trouble in governing a private family than a whole kingdom. For having shaken off the court and the exchange, we have not taken leave of the principal vexations of life; our ambition, avarice, irresolution, fear, and inordinate desires do not leave us with change of place.

MONTAIGNE.

FEBRUARY 28

HOW wise a man grows on a sudden, when Cæsar has made him his flunkey! Is one exalted to office? All who meet him congratulate him. He goes to his home; finds it illuminated. He ascends the capitol; offers a sacrifice. Who ever offered a sacrifice for having good desires; for confirming his aims to nature?

Difficulties are the things that show what men are. If I prize my body first, I have surrendered myself as a slave; if my estate, the same; for I at once betray where I am vulnerable. It is the nature of man not to endure the being deprived of good; not to endure the falling into evil.

Socrates used to say, that we ought not to live a life unexamined.

Man is a being fond of contemplation.

When you are going before any of the great, remember that there is another who sees from above what passes, and whom you ought to please, rather than man.

Have you not received faculties by which you may support every event of life? Have you not received greatness of soul? Have you not received a manly spirit? Have you not received patience? What signifies to me anything that happens, while my soul is above it? What shall disconcert or trouble or appear grievous to me? Shall I neglect to use my powers to that purpose for which I received them, and shall I lament and groan at every casualty?

If they do not see the error, they will rise no higher than their convictions.

Who is unconquerable? He whom the inevitable cannot overcome.

Why should any person envy another? Why should he be impressed with awe by those who have great possessions, or are placed in high rank, especially if they are powerful and passionate? For what can they do to us? The things which they can do we do not regard; the things about which we are concerned, they cannot reach.

EPICTETUS.

FEBRUARY 29

A CHARGE against old age is that it lacks the pleasures of sensual gratifications. What a splendid service indeed if it deliver us from the greatest snares of youth. For nothing is so great an enemy to that divine endowment, reason, as the pleasures of sense. For pleasure thwarts good counsel, is the foe to reason, and blinds the eyes of the mind. Far from being a reproach to old age, it is its highest merit that it leaves us little relish for enjoyments of the sensual kind. If it must give up the pleasures of the table of luxuriant dishes, and the flowing cups, it is also free from their unhappy consequences: from painful indigestions, restless nights, and disordered reason. The divine Plato justly represents pleasure as the bait by which vice ensnares and captivates her deluded votaries, because men are caught by it as fish by a hook; yet old age, while it dispenses with costly banquets, is still capable of enjoying in a moderate degree, convivial gratifications. I acknowledge my obligations to old age for increasing my love for conversation, while it has abated it for the pleasures of the palate. Of what inestimable value is old age if it delivers us from the tyranny of lust and ambition, from the angry and contentious passions, from every inordinate desire, teaching us to retire within ourselves, and look for happi-

ness in our own bosoms! If to this be added that sweet food of the mind which is gathered from the fields of learning, no season of life is passed more agreeably than the learned leisure of a virtuous old age. It is these intellectual pursuits which in minds rightly formed and properly cultivated grow with years; so that it is much to Solon's honor that he says, he grew old learning something every day, which is one of the most pleasing satisfactions of the human mind.

CICERO.

MARCH 1

WHY should we care about the opinion of the many? Good men, and they are the only persons who are worth considering, will think of things truly as they happened.

Your zeal is invaluable, if a right one; but if wrong, the greater the zeal the greater the evil.

Let me follow the intimations of the will of God.

To me there is no greater pleasure than to have Socrates brought to my recollection. I remember the strange feeling which came over me at being with him. For I could hardly believe that I was present at the death of a friend, and therefore I did not pity him; his mien and his language were so noble and fearless in the hour of death, that to me he appeared blessed. I thought that in going to the other world he could not be without a divine call, and that he would be happy, if any man ever was, when he arrived there.

Philosophy has always been the pursuit of my life, and is the noblest and best of music. Any man who has the spirit of philosophy will be willing to die; though he will not take his own life, for that is held not to be right.

There is a doctrine uttered in secret that man is a prisoner who has no right to open the door of his prison and run away; this is a great mystery which I do not quite

understand. Yet I believe that the gods are our guardians, and that we are a possession of theirs.

I am quite ready to acknowledge that I ought to be grieved at death, if I were not persuaded that I am going to other gods who are wise and good (of this I am as certain as I can be of anything of the sort) and to men departed (though I am not so certain of this), who are better than those whom I leave behind.

PLATO.

MARCH 2

I BESEECH you, by the mercies of God, to present your bodies, a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office; so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting; he that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren, be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continu-

ing stedfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless and curse not. Rejoice with them that rejoice; weep with them that weep.

THE EPISTLES.

MARCH 3

HEAR, O Israel, the commandments of life; give ear to understand wisdom. How happeneth it, O Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country? Thou hast forsaken the fountain of wisdom. For if thou hadst walked in the way of God thou shouldest have dwelled in peace forever. Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath come into her treasuries? Where are the princes of the heathen, and such as ruled the beasts that are upon the earth; they that had their pastime with the fowls of the air, and they that hoarded up silver and gold wherein men trust; and of whose getting there is no end? For they that wrought in silver, and were so careful, and whose works are past finding out, they are vanished and gone down to the grave, and others are come up in their steads. Younger men have seen the light, and dwelt upon the earth; but the way of knowledge have they not known, neither understood they the paths thereof; neither have their children laid hold of it; they are far off from their way. It hath not been heard of in Canaan, neither hath it been seen in Teman. The sons also of Agar that seek understanding, which are in the land, the merchants of Merran and Teman, and the authors of fables, and the searchers out of understanding; none of these have known the way of wisdom, or remembered her paths.

BARUCH.

MARCH 4

O ISRAEL, how great is the house of God! how large is the place of his possession! great, and hath none end; high, and immeasurable. There were giants born that were famous of old, great of stature, and expert in war. These did not God choose, neither gave he the way of knowledge unto them; so they perished, because they had no wisdom, they perished through their own foolishness. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath gone over the sea and found her, and will bring her for choice gold? There is none that knoweth her way, nor any that comprehendeth her path. But he that knoweth all things knoweth her, he found her out with his understanding; he that sendeth forth the light, and it goeth; he called it, and it obeyed him with fear; and the stars shined in their watches, and were glad; when he called them, they said, Here we be; they shined with gladness unto him that made them. This is our God, and there shall none other be accounted of in comparison of him. This is the law that endureth forever. Turn thee, O Jacob, and take hold of it; walk towards her shining in the presence of the light thereof. O Israel, happy are we; for the things that are pleasing to God are made known unto us. Be of good cheer, my people, the memorial of Israel. Hearken, ye women that dwell about Sion; for God hath brought me with great mourning; for I have seen the captivity of my sons and daughters, which the Everlasting hath brought upon them. For I sent you out with mourning and weeping; but God will give you to me again with joy and gladness for ever. For I have trusted in the Everlasting that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting your Savior.

BARUCH.

MARCH 5

IF thou knowest of a serpent lurking in a place, where without suspicion, a person is going to sit down, by whose death thou expectest an advantage, thou dost ill if thou dost not give him caution of his danger: and so much the more because the action is to be known by none but thyself.

Seeing philosophy has not been able to find out any way to tranquillity that is good in common, let every one seek it for himself.

The mariner of old said to Neptune, in a great tempest: "O God, thou mayest save me if thou wilt, and if thou wilt, thou mayest destroy me: But whether or no, I will steer my rudder true."

They were more ambitious of a great reputation than of a good one. This vice is very common; we are more solicitous that men speak of us, than how they speak; and 't is enough for us that our names are often mentioned, be it after what manner it will.

Ceremony forbids us to express by words things that are lawful and natural, and we obey it; law forbids us to do things unlawful and ill, and nobody obeys it.

The approbation of others makes me not think the better of myself. The uncertainty of my judgment is so equally balanced in most occurrences that I could willingly refer it to be decided by the chance of a die.

Happy people, who do what they are commanded better than they who command without tormenting themselves with the causes, who suffer themselves gently to roll on, after the celestial revolution. Obedience is never pure nor calm in him who argues and disputes.

I have known men enough that had several fine parts; one wit, another courage, another address, another conscience, another language; but a man generally great, that we should admire him, and compare him with those we

honor of times past, my fortune never brought me acquainted with; and the greatest I ever knew was de la Boëtie; his was a full soul indeed, and that had every way a beautiful aspect: a soul of the old stamp.

'T is the only comfort I find in my old age, that it mortifies in me several cares and desires wherewith life is disturbed; the care how the world goes, the care of riches, of grandeur, of knowledge, of health, of myself.

MONTAIGNE.

MARCH 6

I AM the Alpha and the Omega, saith the Lord God, which is and which was, and which is to come, the Almighty. I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false: and thou hast patience, and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love.

He that hath an ear let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear to hear let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it. Howbeit that which ye have, hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations; and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star. He

that hath an ear, let him hear what the Spirit saith to the churches. Be thou watchful, and stablish the things that remain which were ready to die; for I have found no works of thine fulfilled before God. He that overcometh, the same shall thus be arrayed in white raiments, and I will in no wise blot his name out of the book of life. He that hath an ear, let him hear what the Spirit saith unto the churches. I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name.

REVELATION.

MARCH 7

BRETHREN, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness, looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. For each man shall bear his own burden. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing; for in due season we shall reap, if we faint not.

So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you.

THE EPISTLES.

MARCH 8

THE twittering yellow bird rests on a corner of the mound. The Master said, "When it rests, it knows where to rest. Is it possible that a man should not be equal to this bird?"

Profound was King Wan. With how bright and unceasing a feeling of reverence did he regard his resting-places. As a sovereign, he rested in benevolence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

What is meant by being beneficent without great expenditure? The Master replied, "When the person in authority makes more beneficial to the people the things from which they naturally derive benefit, is not this being beneficent without great expenditure? When he chooses the labors which are proper, and makes them labor on them, who will repine? When his desires are set on benevolent government and he realizes it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect, — is not this to maintain a dignified ease without any pride?

Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity is he who, without an effort, hits what is right, and apprehends without the exercise of thought; — he is the sage who naturally and easily embodies the right way. He who attains to sincerity is he who chooses what is good, and firmly holds it fast. To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

How great is the path proper to the sage! It waits for the proper man, and then it is trodden. Like overflowing water, it sends forth and nourishes all things, and rises up to the height of heaven. Only by perfect virtue can the perfect path, in all its courses, be made a fact.

When a country is well governed, poverty and a mean condition are things to be ashamed of. When a country is ill governed, riches and honor are things to be ashamed of.

I do not know how a man without truthfulness is to get on.

He who offends against heaven has none to whom he can pray.

CONFUCIUS.

MARCH 9

IT shall be as when an hungry man dreameth, and behold he eateth; but he awaketh and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.

They are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath he covered. And all vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. And the Lord said, Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me: Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Ye turn things upside down. Shall the potter be counted as clay, that the

thing made should say of him that made it, He made me not; or the thing framed say of him that framed it, He hath no understanding? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength, and ye would not.

ISAIAH.

MARCH 10

THAT is good for every part of nature which the nature of the whole brings, and what serves to maintain this nature. Let these principles be enough for thee, let them always be fixed opinions. But cast away the thirst after books, that thou mayest not die murmuring, but cheerfully, truly, and from thy heart thankful to the gods. Remember how often thou hast received an opportunity from the gods, and yet dost not use it. Thou must now at last perceive of what universe thou art a part, and of what administrator of the universe thy existence is an efflux, and that a limit of time is fixed for thee, which if thou dost not use for clearing away the clouds from thy mind, it will go and thou wilt go, and it will never return.

Every moment think steadily as a man to do what thou hast in hand with perfect and simple dignity, and feeling of affection, and freedom and justice: and to give thyself relief from all other thoughts. And thou wilt give thyself relief, if thou doest every act of thy life as if it were the last, laying aside all carelessness and passionate aversion from the commands of reason, and all hypocrisy, and self-love, and discontent with the portion which has been given to thee. Thou seest how few the things are, the which if a

man lays hold of, he is able to live a life which flows in quiet, and is like the existence of the gods; for the gods on their part will require nothing more from him who observes these things. Do the things external which fall upon thee distract thee? Give thyself time to learn something new and good, and cease to be whirled about. But then thou must also avoid being carried about the other way. For those too are triflers who have wearied themselves in life by their activity, and yet have no object to which to direct every movement and, in a word, all their thoughts. Hast thou reason? Why, then, dost not thou use it? For if this does its own work, what else dost thou wish?

The soul of man does violence to itself when it is overpowered by pleasure or by pain: when it plays a part, and does or says anything insincerely and untruly: when it allows any act of its own and any movement to be without an aim, and does anything thoughtlessly and without considering what it is, it being right that even the smallest thing be done with reference to an end.

MARCUS AURELIUS.

MARCH 11

WHAT is purification, but the separation of the soul from the body; the habit of the soul gathering and collecting herself into herself; the dwelling in her own place alone, as in another life, so also in this, as far as she can: — the release of the soul from the chains of the body?

In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible concern or interest in the body, and are not saturated with the bodily nature, but remain pure until the hour when God himself is pleased to release us. And then the foolishness of the body will be cleared away, and we shall be pure and hold converse with other pure souls, and know of ourselves

the clear light everywhere, and this is surely the light of truth.

Many are the thyrsus-bearers, but few are the mystics — the true philosophers.

Where shall we find a good charmer of our fears, Socrates, when you are gone? Hellas, he replied, is a large place, and has many good men, and there are barbarous races not a few; seek for him among them all, far and wide, sparing neither pains nor money, for there is no better way of using your money. And you must not forget to seek him among yourselves too; for he is nowhere more likely to be found.

I would ask you to be thinking of the truth and not of Socrates; agree with me, if I seem to you to be speaking the truth, or if not, withstand me might and main, that I may not deceive you as well as myself in my enthusiasm, and like the bee, leave my sting in you before I die.

A soul which is absolutely a soul has no vice.

Any man who is not devoid of natural feeling has reason to fear, if he has no knowledge or proof of the soul's immortality.

PLATO.

MARCH 12

YOU do a sick man more harm than good in removing him from place to place. You fix and establish the disease by motion, as stakes go deeper and more fixedly into the earth by being moved up and down in the place where they are designed to stand. And therefore it is not enough to get remote from the public; 't is not enough to shift one's self, a man must fly from the popular dispositions that have taken possession of his soul — he must sequester and tear himself from himself.

One telling Socrates that such a one was nothing improved by his travels, "I may well believe it," said he, "for he took himself along with him."

A wise man never loses anything if he has himself.

No doubt but Greek and Latin are very great ornaments and of great use, but we buy them too dear.

By how much the soul is more empty and without counterpoise, with so much greater facility it yields under the weight of the first persuasion.

In friendship, 't is a general and universal fire, but temperate and equal, a constant and steady heat, all easy and smooth, without poignancy or roughness. Friendship is enjoyed proportionately as it is desired, and only grows up, is nourished, and improves by enjoyment, as being spiritual, and the soul growing still more perfect by use.

If any one should importune me to give a reason why I loved him, I feel it could no otherwise be expressed than by making answer, "Because it was he; because it was I." Our souls have drawn so unitedly together, and we have, with so mutual a confidence, laid open the very bottom of our hearts to one another's view, that I not only know his as well as my own, but should certainly, in any concern of mine, have trusted my interest much more willingly with him than with myself.

This friendship that possesses the whole soul, and there rules and sways with an absolute sovereignty, can admit of no rival.

'T is a hard matter to reduce divine things to our balance without losing a great deal of the weight.

MONTAIGNE.

MARCH 13

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. The voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked

shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the breath of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever.

O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God. He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and shewed to him the way of understanding? To whom then will ye liken God? or what likeness will ye compare unto him? Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth princes to nothing, he maketh the judges of the earth as vanity.

To whom then will ye liken me, that I should be equal to him? saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by

number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking. Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.

ISAIAH.

MARCH 14

THE soul is like a vase filled with water; while the semblances of things fall like rays upon its surface. I would be found engaged in nothing but in the regulation of my own will; how to render it undisturbed, unrestrained, uncompelled, free. That I may be able to say to God, "Have I transgressed thy commands? Have I perverted the powers, the senses, the instincts which thou hast given me? Have I ever accused thee, or censured thy dispensations? I have been ill, because it was thy pleasure, like others: but I willingly. I have been poor, it being thy will: but with joy. I have not been in power, because it was not thy will: and power I have never desired. Hast thou ever seen me saddened because of this? Have I not always approached thee with a cheerful countenance, prepared to execute thy commands and the indications of thy will? Is it thy pleasure that I should depart from this assembly? I depart. I give thee all thanks that thou hast thought me worthy to have a share in it with thee; to behold thy works, and to join with thee in comprehending thy administration." Let death overtake me while I am thinking, while I am writing, while I am reading such things as these.

Whenever you lay anything to the charge of Providence, do but reflect, and you will find that it has happened agreeably to reason. "Well; but a dishonest man has the advantage." In what? "In money." Here he ought to surpass you; because he flatters, he is shameless, he keeps awake. Where is the wonder? But look whether he has the advantage of you in fidelity or in honor. You will find he has not, but that whenever it is best for you to have the advantage of him, there you have it. How can you call him happy in possessions acquired by means which you detest? Or what harm does Providence do in giving the best things to the best men? Is it not better to have a sense of honor than to be rich? Always remember that a better man has the advantage of a worse in that direction in which he is better, and you will never have any indignation.

EPICTETUS.

MARCH 15

BE not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.

Beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

Giving all diligence, add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

But he that lacketh these things is blind and cannot see afar.

These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever.

As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation.

Because it is written, Be ye holy; for I am holy.

All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever.

I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

THE EPISTLES.

MARCH 16

COME and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings.

For they have sown the wind, and they shall reap the whirlwind.

And they shall say to the mountains, Cover us, and to the hills, Fall on us.

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord till he come and rain righteousness upon you.

Ye have ploughed wickedness; ye have reaped iniquity.

I drew them with cords of a man, with bands of love.

And now they sin more and more.

Therefore they shall be as the morning cloud, and as the early dew that passeth away; as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

O Israel, thou hast destroyed thyself, but in me is thine help. Who is wise that he shall understand these things, prudent and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.

I am the Lord which exercise loving-kindness, judgment, and righteousness on the earth; for in these things I delight, saith the Lord.

O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

THE PROPHETS.

MARCH 17

UNLESS we allow unjust and impious persons to be wise and prudent, there is nothing for one to trust in, nothing permanent, nothing durable or constant in whatever wickedness proposes to itself, but wherever avarice, voluptuousness, envy, malice, and depravity are associated together, there you shall also surely find superstition nestling in secret with effeminacy, and fear of death; violent passions rapidly changing, and an arrogant ambition for undeserved honor. Such men as these stand in constant dread of those who condemn them, and fear those who applaud them, thinking themselves injured by their flatteries, and more especially are they at enmity with the wicked, because they are so free to extol those who seem to be good. However, that which hardens men to evil soon grows brittle and shivers in pieces like bad iron. So

that in process of time, coming to a better knowledge of themselves, they abhor and utterly disclaim their former course of life. For my part, I believe there is no occasion for the Gods or men to inflict their punishment upon the worst offenders, for the course of their own lives is sufficient penalty for their crimes while they are under the fear and torments following their guilt. As for those whose nature has embraced the vices they have inherited, holy justice pursues and prosecutes the innate resemblance to sin. I think that the ancients ascribed to Cecrops a double body, not because from a good king he became a merciless and dragon-like tyrant, but because from being at first both cruel and feared, afterwards he became a mild and gentle ruler. Others, having obtained the sovereignty by violence and wickedness, used their power with virtue; coming to the throne unjustly they ruled with moderation, and for the public good; by recommending wholesome laws, and giving encouragement to husbandry, they converted their subjects from idle scoffers and babbling romancers into modest citizens and industrious men.

PLUTARCH.

MARCH 18

BEHOLD my servant whom I uphold; my chosen in whom my soul delighteth. I have put my spirit upon him. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment in truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house.

I am the Lord, and there is none else; I will gird thee,

though thou hast not known me. Oh that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea. There is no peace, saith the Lord, unto the wicked. I have labored in vain, I have spent my strength for nought and vanity, yet surely my judgment is with the Lord, my recompense with my God.

They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

For the Lord hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.

The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die, but my salvation shall be forever, and my righteousness shall not be abolished.

ISAIAH.

MARCH 19

SHOW me that he who has the worse principles can get the advantage over him who has the better. You never will show it, nor anything like it; for the law of nature and of God is this — let the better always prevail over the worse. One body may be stronger than another, a thief than one who is not a thief. I lost my lamp because the thief was better at keeping awake than I. But for that lamp he paid the price of becoming a thief; for that lamp he lost his virtue. This seemed to him a good bargain; and so let it be.

Let us not act inconsiderately, nor from cowardice, nor on slight ground, since that would be contrary to the will of God; for he hath need of such a world, and such beings to

live on earth. But if he sounds a retreat, as he did to Socrates, we are to obey him when he sounds it, as our General.

This is not the contest I would choose, say you. Is it in your power, then, to make the selection? Such a body is given you, such parents, such brothers, such a country, and such a rank in it; and then you come to me to change the conditions! Have you not abilities to manage that which is given you?

Do you come and make some use of what you have learned. It is not reasonings that are wanted now, for there are books stuffed full of stoical reasonings. What is wanted is the man who shall apply them; whose actions may bear testimony to his doctrines, that we may no longer make use in the schools of the examples of the ancients, but may have some examples of our own. Will you not remember what you are, and over whom you bear rule; and that they are by nature your relatives, your brothers; that they are the offspring of God?

EPICTETUS.

MARCH 20

IF we knew how to convert stones into gold, the knowledge would be of no value to us, unless we also knew how to use the gold.

And if there were a knowledge which was able to make men immortal, without giving them the knowledge of the way to use the immortality, neither would there be any use in that.

I am a common man, who only speaks the truth.

They tell us that the lyric poets gather their strains from honied fountains out of the gardens and dells of the muses; thither, like bees they wing their way.

The poet is a light and winged and holy thing, and there is no invention in him until he has been inspired and is out of his senses, and the mind is no longer in him; when he

has not attained to this state, he is powerless and unable to utter his oracle.

God takes away the minds of poets, and uses them as his ministers, in order that we who hear them may know that they speak not of themselves, but that God is the speaker, and that through them he is conversing with us. In this way God would seem to indicate to us that these beautiful poems are not human or the work of man, but divine and the word of God, and that the poets are only the interpreters of the Gods.

When any one recites a strain of Homer, you wake up in a moment, and your soul leaps within you, and you have plenty to say, for not by art or knowledge about Homer do you say what you say, but by divine inspiration and possession.

All inquiry and all learning are but recollection.

The guides of man are true opinion and knowledge.

I go my way obedient to the God and make inquisition into the wisdom of any one, whether citizen or stranger, who appears to be wise; and if he is not wise, then in vindication of the oracle I show him that he is not wise; and this occupation quite absorbs me, and I have no time to give either to any public matter of interest or to any concern of my own, for I am in utter poverty by reason of my devotion to the God.

PLATO.

MARCH 21

VANITY of vanities, saith the preacher, vanity of vanities, all is vanity. What profit hath man of all his labor wherein he laboreth under the sun? One generation goeth, and another generation cometh; and the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to the place where he ariseth. The wind goeth toward the south, and turneth about unto the north; it turneth about continually in its course, and

the wind returneth again to its circuits. All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again. All things are full of weariness; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun. Is there a thing whereof men say, See, this is new? it hath been already, in the ages which were before us. There is no remembrance of the former generations; neither shall there be any remembrance of the latter generations that are to come, among those that shall come after. I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind. That which is crooked cannot be made straight, and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I have gotten me great wisdom above all that were before me in Jerusalem; yea, my heart hath had great experience of wisdom and knowledge, and I applied my heart to know wisdom, and to know madness and folly; I perceived that this also was a striving after wind. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

ECCLESIASTES.

MARCH 22

PHILOSOPHY estimates other pleasures as nothing in comparison with the pleasure of knowing the truth, and in that abiding, ever learning, in the pursuit of truth, not far indeed from the heaven of pleasure.

How would a man profit if he received gold and silver on the condition that he was to enslave the noblest part of him to the worst? Who can imagine that a man who sold his son or daughter into slavery for money would be the gainer, however large might be the sum which he received? And will any one say that he is not a miserable caitiff who

sells his own divine being to that which is most atheistical and detestable, and has no pity?

A man is not to be reverenced before the truth.

Even when the just man is in poverty or sickness, or any other seeming misfortune, all things will in the end work together for good to him in life and death; for the gods have a care of any one whose desire is to be just and to be like God, as far as any man can attain his likeness by the pursuit of virtue. He who endures to the end of every action and occasion of his entire life has a good report and carries off the prize which men bestow.

PLATO.

MARCH 23

BELOVED, let us love one another; for love is of God, and every one that loveth is born of God and knoweth God.

He that loveth not, knoweth not God, for God is love.

Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

Hereby know we that we dwell in him, because he hath given us of his spirit.

God is love, and he that dwelleth in love dwelleth in God and God in him.

There is no fear in love; but perfect love casteth out fear. He that feareth is not made perfect in love.

We loved him, because he first loved us.

If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, That he who loveth God love his brother also. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep

his commandments, and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

Now I beseech thee, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

I have no greater joy than to hear that my children walk in truth.

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God.

THE EPISTLES.

MARCH 24

THE ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. For ye shall not go out in haste, neither shall ye go by flight; for the Lord will go before you; and the God of Israel will be your rearward. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

And thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left.

O Lord, be gracious with us, we have waited for thee; be thou their arm every morning, our salvation also in the time of trouble. And there shall be stability in thy times, abundance of salvation, wisdom, and knowledge; the fear of the Lord is his treasure.

He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ear from hearing of blood, and shutteth his eyes from looking upon evil; he shall dwell on high; his place of defence shall be the munitions of rocks; his bread shall be given him; his waters shall be sure.

Thine eyes shall behold the King in his beauty; they shall behold a far-stretching land.

For the Lord is our judge, the Lord is our lawgiver; the Lord is our King — he will save us.

Blessed are ye that sow beside all waters.

ISAIAH.

MARCH 25

CONFUCIUS said, "There are three friendships which are advantageous, and three friendships which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation; — these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued; — these are injurious.

There are three things men find enjoyment in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in speaking of the goodness of others; to find enjoyment in having many worthy friends; — these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting; — these are injurious.

There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak; — this is called rashness. They may not speak when it comes to them to speak; — this is called concealment. They may speak without looking at the countenance of their superior; — this is called blindness.

There are three things which the superior man guards against. In youth, when the physical powers are not yet settled, he guards against lust. When he is strong, and the physical powers are full of vigor, he guards against quarrelsomeness. When he is old, and the animal powers are decayed, he guards against covetousness. There are three things of which the superior man stands in awe. He stands in awe of the ordinances of heaven. He stands in awe of great men. He stands in awe of the words of sages.

CONFUCIUS.

MARCH 26

PATROCLES said, The slowness of the Supreme Being in the punishment of the wicked seems to me the greatest mystery; for it becomes the Deity not to be remiss in anything, but more especially in the prosecution of the wicked; for they themselves are no way dilatory in ill-doing, but always driven on by their impetuous passions to acts of injustice. For certainly, as Thucydides says, punishment which follows injury closest at the heels puts a stop to successful wickedness. Therefore, there is no debt put off with so much loss as that of justice, for it weakens the hope of the person wronged, and renders him hopeless and comfortless, but heightens the boldness and insolence of the oppressor. The fruit which injustice yields is soon ripe, and offers itself to the gatherer's hand; whereas punishment comes late, lagging long behind the pleasure of enjoyment. The tardiness of retribution takes away a belief in Providence, and the wicked, seeing that

calamity and punishment do not follow immediately at the heels of every enormous crime, but a long time after, and looking upon their wrong as a misfortune, and calling it chance, not punishment, are not reformed, being troubled indeed at what befalls them, but never led to repentance for the ills they have committed. For, as in usual discipline, the punishment which immediately follows the fault corrects and reduces the offender to his duty; but the beatings and thumpings which are laid on out of time seem for some other reason than to teach or instruct, and put the sufferer to pain without understanding his error; so, were the sins of great transgressors repressed by immediate severity, it would bring them to a sense of their folly, humble them, and strike them with awe of the Divine Being, whom they find with a watchful eye beholding the actions and passions of men, and with no delay speedily avenging every iniquity; but that remiss and slow-paced justice, as Euripides describes it, falling upon the wicked by chance, being uncertain, ill-timed, and out of order, seems rather to resemble chance than providence. So I do not see what use there is in these mills of the gods, which are said to grind so late, by which the punishment of heaven is obscured, and the fear of evil rendered vain.

PLUTARCH.

MARCH 27

THE hand of the Lord was upon me, and he carried me out in the spirit of the Lord, and set me down in the midst of the valley; and it was full of bones; and he caused me to pass by them round about; and behold, there were very many in the open valley, and lo, they were very dry.

He said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy over these dry bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus

saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews of the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So, I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel; and when I have brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I, the Lord, have spoken it and performed it.

EZEKIEL.

MARCH 28

GOD defend me from being an honored man, according to the description I daily see every one make in honor of himself. What before were vices are now become manners.

We who live private lives, not exposed to any other view than our own, ought to have settled a pattern within ourselves, by which to try our actions; and according to that,

sometimes to encourage, and sometimes to correct ourselves. I have my own laws and judicature to judge of myself, and apply myself more to these than any other rules.

I do indeed restrain my actions according to others, but judge them not by any other rule than my own. You yourself only know if you are cowardly and cruel, or loyal and devout; others see you not, and only guess at you by uncertain conjectures; they do not so much see your nature as your art; rely not, therefore, upon their opinions, but stick to your own: "Thou must spend thy own judgment upon thyself; great is the weight of thy own conscience in the discovery of thy own virtues and vices; that being taken away, all things are lost." Every one may take a part in the farce and assume the character of an honest man upon the stage; but within, and in his own bosom, where all things are lawful to us, all things concealed, — to be regular, that is the point.

Drusus being about to build a home, and the architect offering to contrive it so that none of his neighbors might look into it, Drusus said, "If you know how, make me such a home rather, that what I do in it may be seen by everybody."

The shortest way to arrive at glory should be to do that for conscience which we do for glory; and the virtue of Alexander appears to me with much less vigor, in his great theatre, than that of Socrates, in his mean and obscure employment. I can easily conceive Socrates in the place of Alexander; but Alexander in that of Socrates I cannot. Who shall ask the one, what he can do, he will answer, "Subdue the world." Who shall put the same question to the other, he will say, "Carry on human life conformably to his natural condition."

MONTAIGNE.

MARCH 29

I TURNED myself to behold wisdom and madness and folly; for what can the man do that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly as far as light excelleth darkness. The wise man's eyes are in his head and the fool walketh in darkness; and yet I perceived that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so will it happen even to me, and surely was I then more wise? Then I said in my heart, that this also was vanity. For of the wise man, even as of the fool, there is no remembrance forever; seeing that in the days to come all will have been already forgotten. And how doth the wise man die even as the fool! So I hated life; because the work that is wrought under the sun was grievous unto me; for all is vanity and a striving after wind. And I hated all my labor wherein I labored under the sun; seeing that I must leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labor wherein I labored, and wherein I have shewed wisdom under the sun. This also is vanity. Therefore I turned about to cause my heart to despair concerning all the labor wherein I had labored under the sun. For there is a man whose labor is with wisdom, with knowledge, and with skilfulness; yet to a man that hath not labored therein shall he give it for his portion. This also is vanity and a great evil. For what hath a man of all his labor, and of the striving of his heart wherein he laboreth under the sun? For all his days are but sorrows, and his travail is grief; yea, even in the night his heart taketh no rest. This also is vanity.

ECCLESIASTES.

MARCH 30

YOU, therefore, if you are wise, my son, will entreat the gods to pardon you if you have been wanting in respect toward your mother, lest, regarding you as an ungrateful person, they should be disinclined to do you good; and you will have regard also to the opinion of men, lest, observing you to be neglectful of your parents, they should all condemn you, and you should then be found destitute of friends; for if men surmise that you are ungrateful toward your parents, no one will believe that if he does you a kindness, he will meet with gratitude in return.

Do you reflect how much grievous trouble you have given your mother by your peevishness, by voice, and by action, in the day and in the night, and how much anxiety you have caused her when you were ill? Yet you are displeased at your mother, although you well know that, whatever she says, she not only says nothing with intent to do you harm, but that she wishes you more good than any other human being. For my part, I think if you cannot endure such a mother, you cannot endure anything that is good.

Socrates, having observed that two brothers well known to him were at variance with each other, said to one, "Tell me, you surely are not one of those men, are you, who think wealth more valuable than brothers, when wealth is but a senseless thing, and a brother endowed with reason; when wealth needs protection, while a brother can afford protection; when wealth besides is plentiful, and a brother is but one?"

At present you are in the same case as if the two hands, which the gods have made to assist each other, should neglect their duty, and begin to impede each other. Would it not be a great folly and misfortune to use for our hurt what was formed for our benefit? And indeed, as it appears to me, the gods have designed brothers to be of greater mu-

tual service than the hands, or feet, or eyes, or other members, which they have made in pairs for men; for the hands, if required to do things at the same time, at greater distance than a fathom, would be unable to do them; the feet cannot reach two objects at the same time that are distant even a fathom, and the eyes, which seem to reach to the greatest distance, cannot, of objects that are much nearer, see at the same time those that are before and behind them; but brothers, if they are in friendship, can, even at the greatest distance, act in concert and for mutual benefit.

XENOPHON.

MARCH 31

A STATE arises out of the needs of mankind; no one is self-sufficing, but all of us have many wants. As we have many wants, and many persons are needed to supply them, one takes a helper for one purpose and another for another, and when these helpers and partners are gathered together in one habitation the body of inhabitants is termed a state. And they exchange with one another, and one gives, and another receives, under the idea that the exchange will be for their good. Let us begin and create a state, and yet the true creator is necessity, who is the mother of our invention. There are diversities of natures among us, which are adapted to different occupations. All things are produced more plentifully and easily, and of a better quality when one man does one thing which is natural to him, and is done at the right time, and leaves other things. We shall have to select natures which are suited to their task of guarding the city. He who is to be a really good and noble guardian of the state will require to unite in himself philosophy and spirit and swiftness and strength. The beginning is the chiefest part of any work, especially in a young and tender thing; for that is the time at which the character is formed and most readily receives the desired impression. And shall we just carelessly allow children to

hear any casual tales which may be framed by casual persons, and to receive into their minds notions which are the very opposite of those which are to be held by them when they are grown up? Then the first thing will be to have a censorship of the writers of fiction, and let the censors receive any tale of fiction which is good, and reject the bad, and we will desire mothers and nurses to tell their children the authorized ones only. Let them fashion the mind with these tales, and not the tender frame with the hands only. At the same time, most of those which are now in use will have to be discarded, — whenever an erroneous representation is made of the nature of gods and heroes, — like the drawing of a limner which has not the shadow of a likeness to the truth. The young man should not be told that in committing the worst of crimes he is far from doing anything outrageous, and in them will only be following the example of the first and greatest among the gods. For the young man cannot judge what is allegorical and what is literal, and anything that he receives into his mind at that age is apt to become indelible and unalterable, and therefore the tales which they first hear should be models of virtuous thoughts. God is always to be represented as he truly is; that is one form which is equally to be observed in every kind of verse, whether epic, lyric, or tragic.

God, if he be good, is not the author of all things, as the many assert, but he is the cause of a few things only, and not of most things that occur to men; for few are the goods of human life, and many are the evils, and the good only is to be attributed to him. That God, being good, is the author of evil to any one, that is to be strenuously denied, and not allowed to be sung or said in any well-ordered commonwealth by old or young. Such a fiction is suicidal, ruinous, impious. God and his attributes are absolutely perfect. God is one and the same, immutably fixed in his own proper image.

PLATO.

APRIL 1

HAVE no will but the will of God. When you have such a guide, and conform your will and inclinations to his, why need you fear being disappointed? Fix your desire and aversion on riches or poverty; the one will be disappointed, the other incurred. Fix them on health, power, honors, your country, friends, children, — in short, on anything beyond the control of your will, — you will be unfortunate. But fix them on Zeus, on the gods; give yourself up to these; let these govern you; let your powers be ranged on the same side with these, and how can you be any longer unprosperous? Having two things united in our composition, a body in common with the brutes and reason in common with the gods, many incline to this unhappy and mortal kindred, and only some few who suppose that they are made for faith and honor and a wise use of things will never think meanly or ignobly concerning themselves.

I yield up all the rest; it suffices me if once I become able to pass my life free from hindrance and grief, to stretch out my neck to all events as freely, and to look up to Heaven as the friend of God, fearing nothing that can happen.

Whatever you would make habitual, practice it; and if you would not make a thing habitual, do not practice it, but habituate yourself to something else.

Whenever you are angry, be assured that it is not only a present evil, but that you have increased a habit, and added fuel to a fire.

Be willing to approve yourself to yourself. Be willing to appear beautiful in the sight of God; be desirous to converse in purity with your own pure mind and with God.

EPICTETUS.

APRIL 2

CHARGE them that are rich in this present world that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

Above all things, put on love, which is the bond of perfectness, and let the peace of God rule in your hearts, and be ye thankful.

Let your manner of life be worthy of the Gospel of Christ. Have this mind in you which was also in Christ Jesus. Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish, in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life.

That I may know him, and the power of his resurrection, and the fellowship of his suffering, being conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already attained, or am already made perfect; but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus. For our citizenship is in heaven. Rejoice in the Lord alway, again I will say, Rejoice. Let your forbearance be known unto all men. In nothing be anxious; but in everything by prayers and sup-

plication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth understanding, shall guard your hearts and your thoughts in Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. I have learned in whatever state I am, therein to be content. I know how to be abased, and I know also how to abound. I can do all things in him that strengtheneth me.

THE EPISTLES.

APRIL 3

WHAT wonder, since the actions of men are so difficult to be understood, it is no less difficult to determine concerning the gods, why they send their punishments upon sinners, sometimes later, sometimes sooner. There is no greater benefit that man can enjoy from God than to be incited to the study of virtue, by the imitation and pursuit of those perfections and that holiness which are in him. Therefore, God, with forbearance and at leisure, inflicts his punishments upon the wicked, not because he fears committing a mistake, or may repent, were he to hasten his indignation, but to cast out the brutish and eager desire for revenge in human breasts, and to teach us that we are not, in the heat of fury, nor when our anger boils up above our understanding, to fall upon those who have done us an injury, like those who seek to gratify a vehement thirst, or burning appetite; but that we should in imitation of this mildness and forbearance, with due composure, give way to the desire of punishment or correction, only after such sufficient time for reflection as may admit of no repentance. As Socrates said, it is far less an evil for a man overwhelmed with intemperance and gluttony to drink muddy water, than when the mind is disturbed by

anger and fury, and before it is settled and limpid again, for a man to seek his revenge upon the body of a friend or kinsman. For Thucydides says, not the revenge nearest to the injury, but that at the greatest distance from it, is the most fitting; so reason does that which is just and moderate, laying aside passion and fury; as when Plato, holding his staff over his page's shoulders, paused a long time, correcting his own anger; or Archytas, observing the sloth and negligence of his servants in the field, and perceiving his anger to rise, went away, saying, as he left them, "It is your good fortune that I am angry." As one who is unskilled in husbandry would by no means choose a piece of ground overrun with brakes and weeds, abounding with wild beasts, and covered with stagnant pools; yet to him who has understood the nature of the earth, these are sure signs of the softness and fertility of the soil: so great natures many times produce many absurd and vile enormities, and we, not enduring their excesses, are at once for lopping off the lawless transgressors; but the more prudent judge, who discerns the abounding goodness and generosity secretly hidden in those transcendent minds, waits the cooperation of age and season for reason and virtue to manifest themselves and gather the ripe fruit when nature has ripened it.

PLUTARCH.

APRIL 4

AS many as are led by the Spirit of God, these are the sons of God. For ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are children of God; and if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified with him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest

expectation of the creature waiteth for the revealing of the sons of God. For the creature was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope were we saved; but hope that is seen is not hope; for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it.

THE EPISTLES.

APRIL 5

THE Lord sent Nathan unto David. And he came unto him and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this is worthy to die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man.

II. SAMUEL.

This commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply, and that the Lord thy God may bless thee in the land whither thou goest in to possess it. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live to love the Lord thy God, to obey his voice, and to cleave unto him, for he is thy life, and the length of thy days.

DEUTERONOMY.

APRIL 6

ON every occasion a man should say: This comes from God: and this is according to the spinning of the thread of destiny. If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldest be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this. It is in thy power whenever thou shalt choose to retire into thyself. For nowhere either with more quiet or more freedom

from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into them, he is immediately in perfect tranquillity; for tranquillity is nothing else than the good ordering of the mind. Constantly then give to thyself this retreat, and renew thyself, and let thy principles be brief and fundamental, which, as soon as thou shalt recur to them, will be sufficient to cleanse the soul completely, and to send thee back free from all discontent. See how soon everything is forgotten, and look at the chaos of infinite time on each side of the present, and the emptiness of applause and the changeableness and want of judgment in those who pretend to give praise. The whole world is a point, and how small a nook in it is thy dwelling. Remember to retire into this little territory of thy own, and do not distract thyself, but be free, and look at things as a human being.

MARCUS AURELIUS.

APRIL 7

HE who has preferred to everything else the dæmon within him acts no tragic part, does not groan, will not need either solitude or much company. He will live without either pursuing or flying from life, but whether for a longer or a shorter time he shall have the soul inclosed in this body, he cares not at all; for even if he must depart immediately, he will go as readily as if he were going to do anything else which can be done with decency and order, taking care of this only all through life, that his thoughts turn not away from anything which belongs to an intelligent animal and a member of a civil community. In the mind of one who is chastened and purified thou wilt find no corrupt matter. Bear in mind that every man lives only for this present time, that all the rest of his life is either past or it is uncertain. Short is the time which every man lives, and small the nook of the earth where he lives: and short, too, the longest posthumous fame, and even this only

continued by a succession of poor human beings, who will very soon die, and who know not even themselves, much less him who died long ago.

As physicians have always their instruments and knives ready for cases which suddenly require their skill, so do thou have principles ready for the understanding of things divine and human, and for doing everything, even the smallest, with a recollection of the bond which unites the divine and human to one another. For thou wilt not do anything well which pertains to man without at the same time having a reference to things divine.

The soul is dyed by thoughts. Dye it, then, with a continuous series of such thoughts as these: for instance, that where a man can live, there he also can live well. But he must live in a palace: well, then, he can also live well in a palace. Nothing happens to any man which he is not formed by nature to bear. Reverence that which is best in the universe; reverence also that which is best in thyself. Live with the gods. And he does live with the gods who constantly shows to them that his own soul is satisfied with that which is assigned to him, and that it does all that the dæmon wishes, which Zeus hath given to every man for his guardian and guide, a portion of himself.

MARCUS AURELIUS.

APRIL 8

YE will not come to me, that ye may have life. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life. My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. Judge not according to appearance, but judge righteous judgment. I am the light of the world:

he that followeth me shall not walk in the darkness, but shall have the light of life. I came that they may have life, and may have it more abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. I am come a light into the world, that whosoever believeth on me may not abide in darkness. Greater love hath no man than this, that a man lay down his life for his friends.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. I am the way, and the truth, and the life: no man cometh unto the Father but by me. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive: for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you comfortless: I will come to you: because I live, ye shall live also. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. If ye loved me, ye would have rejoiced, because I go unto the Father. Herein is my Father glorified, that ye bear much fruit: and so shall ye be my disciples. If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

THE GOSPELS.

APRIL 9

WHY are we afraid when we send a young man from the school into active life, that he should behave indecently; that he should either debase himself by slovenliness, or clothe himself too finely? Knows he not

the God within him? Knows he not in what company he goes? If you were a statue of Phidias, or Zeus or Athena, you would remember both yourself and the artist; and if you had any other sense, you would endeavor to be in no way unworthy of him who formed you, nor of yourself, nor to appear in an unbecoming manner to spectators. And are you now careless how you appear when you are the workmanship of Zeus himself? What work of any artist has conveyed into its structure those very faculties which are shown in shaping it? The Athena of Phidias, when its hand is once extended, and a Victory placed in it, remains in that attitude forever. But the works of God are endowed with motion, breath, the powers of use and judgment. Being, then, the work of such an artist, will you dishonor him?

Olympian Zeus keeps a steady countenance, as becomes him who is about to say, — "My promise is irrevocable, sure." Such will I show myself to you: faithful, modest, noble, tranquil.

May it never fall to my lot to have a wise, that is, an untractable, fool for my friend.

Expel grief, fear, desire, envy, malevolence, avarice, effeminacy, intemperance. But these can be no otherwise expelled than by looking up to God alone, as your pattern; by attaching yourself to him alone, and being consecrated to his commands. As if I should say to a wrestler, Show me your muscle, and he should answer me, "See my dumb-bells." Your dumb-bells are your own affair. I desire to see the effect of them. I inquire how you manage your desires and aversions, your intentions and purposes, how you meet events, whether in accordance with nature's laws, or contrary to them.

Never make your life to lie in one thing and yet seek progress in another.

EPICTETUS.

APRIL 10

THE Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, and we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren; and whom he foreordained, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that shall condemn? Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For thy sake we are killed all the day long: we were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Owe no man anything, save to love one another; for he that loveth his neighbor hath fulfilled the law. Love worketh no ill to his neighbor; love therefore is the fulfilment of the law.

THE EPISTLES.

APRIL 11

OF all animals the boy is the most unmanageable: inasmuch as he has the fountain of reason in him not yet regulated, he is the most insidious, sharp-witted, and insubordinate of animals. Wherefore he must be bound with many bridles.

Of all the great affairs of state the minister of the education of youth is the greatest; for the first shoot of any plant rightly tending to the perfection of its own nature has the greatest effect on its maturity; and this is not only true of plants, but of animals wild and tame, and also of men. Man is a tamed or civilized animal; nevertheless he requires proper instruction and a fortunate nature, and then of all animals he becomes the most divine and most civilized; but if he be insufficiently or ill educated, he is the savagest of earthly creatures. Wherefore the legislator ought not to allow the education of children to become a secondary or accidental matter.

The greatest ignorance is when a man hates that which he nevertheless thinks to be good and noble, and loves and embraces that which he knows to be unrighteous and evil.

If any one gives too great a power to anything, too much food to the body, too large a sail to a vessel, too much authority to the mind, and is regardless of the mean, everything is overthrown, and in wantonness of excess runs in the one case to disorder and in the other to injustice, which is the child of excess.

There is no soul of man, young and irresponsible, who will be able to sustain the temptation of arbitrary power — no one who will not under such circumstances become filled with folly, that worst of diseases, and be hated by his nearest and dearest friends; when this happens, his kingdom is undermined, and all his power vanishes from him. And great legislators should know the nature of the mean and take heed of the danger.

It is an excellent rule not lightly to profane the names

of the Gods after the fashion of men in general, who care little about piety and purity in their actions.

Every man should regard adulteration as a particular kind of falsehood.

The possession of justice in the soul is preferable to the possession of wealth.

All things are full of Gods.

PLATO.

APRIL 12

HE carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: the length and the breadth and the height are equal. And the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. And the twelve gates were twelve pearls; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day, for there shall be no night there, and they shall bring the glory and the honor of the nations into it: and there shall in no wise enter into it anything unclean: or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life.

REVELATION.

APRIL 13

BE of good cheer, O my children, and cry unto God; for ye shall be remembered of him that hath brought these things upon you. For as it was your mind to go astray from God, so return and seek him ten times more. For he that brought these plagues upon you shall bring you everlasting joy again with your salvation. Be of good cheer, O Jerusalem, for he that calleth thee by name will comfort thee. Say ye in your hearts, O Lord, we must worship thee. For mine angel is with you, and I myself do care for your souls.

O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God. Lo, thy sons come, whom thou sentest away; they come gathered together from the east to the west at the word of the Holy One, rejoicing in the glory of God. Put off, O Jerusalem, the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God forever. Cast about thee the robe of the righteousness which cometh from God; set a diadem on thine head of the glory of the Everlasting. For God will shew thy brightness unto every region under heaven. For thy name shall be called of God forever, The peace of righteousness, and The glory of Godliness. Arise, O Jerusalem, and behold thy children gathered from the going down of the sun unto the rising thereof, rejoicing that God hath remembered them. For they went from thee on foot, but God bringeth them in unto thee from on high with glory, as on a royal throne. For God hath appointed that every high mountain and the everlasting hills should be made low, and the valleys filled up, to make plain the ground, that Israel may go safely in the glory of God.

BARUCH.

APRIL 14

FOR behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are; that no flesh should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among the perfect; yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought; but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory; which none of the rulers of this world knoweth; for had they known it, they would not have crucified the Lord of Glory: but as it is written,

Things which eye saw not, and ear heard not,
And which entered not into the heart of man,
Whatsoever things God prepared for them that love him.

But unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God.

THE EPISTLES.

APRIL 15

A HOLY spirit of discipline will flee deceit, and will start away from thoughts that are without understanding; and will be put to confusion when unrighteousness hath come in. For wisdom is a spirit that loveth man, and will not hold a reviler guiltless for his lips. Refrain your tongue from backbiting; because no secret utterance shall go on its way void, and a mouth that belieth destroyeth a soul.

While our heart beateth reason is a spark, which being extinguished, the body shall be turned into ashes, and the spirit shall be dispersed as thin air; and our name shall be forgotten in time, and no man shall remember our works; and our life shall pass away as the traces of a cloud, and shall be scattered as is a mist when it is chased by the beams of the sun, and overcome by the heat thereof.

Then shall the righteous man stand in great boldness before the face of them that afflicted him, and them that make his labors of no account. When they see it they shall be troubled with terrible fear, and shall be amazed at the marvel of God's salvation. They shall say within themselves, repenting, This was he whom aforetime we had in derision, and made a parable of reproach; we fools accounted his life madness and his end without honor: how was he numbered among sons of God, and how is his lot among saints? I took thought in my heart how that in kinship unto wisdom is immortality, and in her friendship is good delight. When an unrighteous man fell away from her in his anger, and when for his cause the earth was drowning with a flood, Wisdom again saved it, guiding the righteous man's course by a poor piece of wood; and thy Providence, O Father, guideth it along, because even in the sea thou gavest a way,

and in the waves a sure path. When proud giants were perishing, the hope of the world, taking refuge on a raft, left to the race of men a seed of generations to come, thy hand guiding the helm.

WISDOM OF SOLOMON.

APRIL 16

WHEREFORE, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath; neither give place to the devil. Let him that stole, steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

For ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord, and have no fellowship with the unfruitful works of darkness. Look therefore carefully how ye walk, not as unwise, but as wise, redeeming the time because the days are evil. Be not drunk with wine, but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

THE EPISTLES.

APRIL 17

THE offences which are committed through desire are more blameable than those which are committed through anger. For he who is excited by anger seems to turn away from reason with a certain pain and unconscious contraction, but he who offends through desire, being overpowered by pleasure, seems to be in a manner more intemperate in his offences.

Since it is possible that thou mayest depart from life this very moment, regulate every act and thought accordingly. But to go away from among men, if there are gods, is not a thing to be afraid of, for the gods will not involve thee in evil, but if indeed they do not exist, or if they have no concern about human affairs, what is it to me to live in a universe devoid of gods or devoid of providence? But in truth they do exist, and they do care for human things, and they have put all the means in man's power to enable him not to fall into real evils. And as to the rest, if there was anything evil, they would have provided for this also, that it should be altogether in a man's power not to fall into it. Now that which does not make a man worse, how can it make a man's life worse? But neither through ignorance, nor having the knowledge but not the power to guard against or correct these things, is it possible that the nature of the universe has overlooked them; nor is it possible that it has made so great a mistake, either through want of power or want of skill, that good or evil should happen indiscriminately to the good and the bad. But death certainly, and life, honor and dishonor, pain and pleasure, all these things equally happen to good men and to bad, being things which make us neither better nor worse. Therefore they are neither good nor evil.

Death is nothing else than an operation of nature; and if any one is afraid of an operation of nature, he is a child.

This, however, is not only an operation of nature, but it is also a thing which conduces to the purposes of nature.

MARCUS AURELIUS.

APRIL 18

IF the sayings and actions of men, when called to mind, have such a power to soften the harshness of wrath, much more does it become us, seeing how God, with whom there is neither dread nor repentance of anything, defers his punishments to future time, to be very cautious in these matters, and to regard as a divine part of virtue that mildness and long-suffering of which God affords us an example, who by punishing reforms a few, but by delaying punishment helps and admonishes many.

God probably sees into the motives and inclinations of every diseased soul which he follows with his divine justice, whether indeed they tend to repentance, and gives time for reformation to those whose wickedness is neither invincible nor incorrigible, well knowing what proportion of virtue souls bring with them from himself, and how strong their innate and primal goodness still continues. For wickedness buds forth upon the corruption of bad diet and evil conversation, but some souls recover to a perfect cure, or an indifferent condition, and therefore the Deity does not inflict his punishments alike upon all. Those that are incurable he presently cuts off and deprives of life, as being hurtful to others, but most hurtful to themselves, and always wallowing in wickedness. But as for those who transgress rather out of ignorance for what is good and virtuous than through choice of what is foul and vicious, he grants them time to turn, but if they remain obdurate, at last he inflicts his punishments upon them, for there is no fear lest they should escape. Hesiod asserts that the punishment of injustice is of the same age with it, and arises from the same place and root. The Cantharis, by a certain kind of antipathies in its nature, carries within itself the cure of the wound it inflicts ;

on the other hand, wickedness at the same time it is committed, causing its own pain and torment, not at last, but at the very moment of the injury, suffers the reward of the injustice it has done.

Every malefactor bears his own cross to the crucifixion, and so all the various torments of all wicked acts are prepared by the several sorts of wickedness themselves. Such a diligent architect of a miserable and wretched life is wickedness, attended by a thousand terrors of the mind, incessant repentance, and never-ceasing tumults of the spirit.

PLUTARCH.

APRIL 19

SOLOMON stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands towards heaven; and he said, Lord God of Israel, there is no God like thee in heaven above, or on earth beneath; who keepest covenant and mercy with thy servants, that walk before thee with all their heart. But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee: how much less this house that I have builded. Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to harken unto the cry and to the prayer which thy servant prayeth before thee this day; that thine eyes may be open toward this house night and day, even toward the place whereof thou hast said. My name shall be there; to hearken unto the prayer which thy servant shall pray toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place; yea, hear thou in heaven thy dwelling place; and when thou hearest, forgive. If there be in the land famine, if there be pestilence; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and

spread forth his hands toward this house: then hear thou in heaven thy dwelling place, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest: (for thou, even thou only, knowest the hearts of all the children of men.)

The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments and his statutes and his judgments, which he commanded our fathers; that all the peoples of the earth may know that the Lord he is God; there is none else. Let your heart therefore be perfect with the Lord our God.

I. Kings.

APRIL 20

THE right and left hand are supposed to differ by nature when we use them, whereas no difference is found in the use of the feet and the lower limbs; but in the use of the hands we are in a manner lame, by reason of the folly of nurses and mothers; for although our several limbs are by nature balanced, we create a difference in them by bad habit.

Education has two branches, — one of gymnastic, which is concerned with the body, and the other of music, which is designed for the improvement of the soul. As the shipwright first lays down the lines of the keel, and draws the design in outline, so do I seek to distinguish the patterns of life, and lay down their keels according to the nature of different men's souls; seeking truly to consider by what means and in what ways we may go through the voyage of life best.

Man is made to be the plaything of God, and this truly considered is the best of him. God is the natural and worthy object of a man's most serious and blessed endeavors; wherefore every man and woman should follow in this way, and pass life in the noblest of pastimes, and be of another

mind from what they now are. They think that their serious pursuits should be for the sake of their sports, for they deem war a serious pursuit, which must be managed well for the sake of peace; but the truth is, that there neither is, nor has been, nor ever will be, either amusement or instruction in any degree worth speaking of in war, which is nevertheless deemed by us to be the most serious of our pursuits. And therefore, every man of us should live the life of peace as long and as well as he can.

The legislator ought to be whole and perfect, and not half a man only; he ought not to let the female sex live softly and waste money and have no order of life, while he takes the utmost care of the male sex, and leaves half of life blest with happiness, when he might have made the whole state happy. The life which is wholly concerned with the virtue of body and soul may truly be said to be twice, or more than twice, as full of toil and trouble as the pursuit after Pythian and Olympic victories, which debars a man from every employment of life. For there ought to be no life-work which interferes with the due exercise and nourishment of the body, or the attainments and habits of the soul. Night and day are not long enough for the accomplishment and consummation.

Much sleep is not required by nature, either for our souls or bodies, or for the actions in which they are concerned, if the habit of not sleeping be once formed.

PLATO.

APRIL 21

A MAN should use himself to think of those things only about which if one should suddenly ask, What hast thou now in thy thoughts? with perfect openness thou mightest immediately answer, This or That, so that from thy words it should be plain that everything in thee is simple and benevolent, and such as befits a social animal, and one that cares not for thoughts about pleasure

or sensual enjoyments at all, or any rivalry or envy or suspicion or anything else for which thou wouldest blush if thou shouldst say that thou hadst it in thy mind. For the man who is such as no longer to delay being among the number of the best is like a priest or minister of the gods, using, too, the deity which is planted within him, which makes the man uncontaminated by pleasure, unharmed by pain, untouched by an insult, feeling no wrong, a fighter in the noblest fight, one who cannot be overpowered by any passion, dyed deep with justice, accepting with all his soul everything which happens and is assigned to him as his portion, and not often, nor yet without great necessity and for the general interest, imagining what another says, or does, or thinks. And he remembers, also, that every rational animal is his kinsman, and that to care for all men is according to man's nature; and a man should hold on to the opinion, not of all, but of those only who confessedly live according to nature. Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite, to desire anything which needs walls and curtains. He is a runaway who flies from social reason; he is blind who shuts the eyes of the understanding; he is poor who has need of another, and has not from himself all things which are useful for life.

MARCUS AURELIUS.

APRIL 22

WISDOM delivered out of troubles those that waited on her.

Thou lovest all things that are, for never wouldest thou have formed anything if thou didst hate it, and how would anything have endured except thou hadst willed it? But being righteous, thou rulest all things righteously.

Thou, our God, art gracious and true, long-suffering, and in mercy ordering all things. For even if we sin we are

thine, knowing thy dominion ; but we shall not sin, knowing that we have been accounted thine : for to be acquainted with thee is perfect righteousness, and to know thy dominion is the root of immortality. He who, having but a little before been made of earth, after a short space goeth his way to the earth out of which he was taken, when he is required to render back the soul which was lent him.

For of a truth it was neither herb nor mollifying plaister that cured them, but thy word, O Lord, which healeth all things ; for thou hast authority over life and death. It is not the growth of the earth's fruits that nourisheth a man, but thy word preserveth them that trust thee.

The world fighteth for the righteous.

Thou gavest thy people angels' food to eat.

Great are thy judgments, and hard to interpret ; therefore souls undisciplined went astray. For when lawless men had supposed that they held a holy nation in their power, they themselves, prisoners of darkness, and bound in the fetters of a long night, close kept beneath their roofs, lay exiled from the eternal providence.

For in all things, O Lord, thou didst magnify thy people, and thou didst glorify them and not lightly regard them ; standing by their side in every time and place.

WISDOM OF SOLOMON.

APRIL 23

THINGS do not touch the soul ; but perturbations come only from the opinion which is within.

The universe is transformation ; life is opinion.

How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure. That which is really beautiful has no need of anything, not more than law, not more than truth, not more than benevolence or modesty.

Everything harmonizes with me which is harmonious to

thee, O Universe. Nothing for me is too early nor too late which is in due time for thee. Everything is fruit to me which thy seasons bring, O Nature; from thee are all things, in thee are all things, to thee all things return. The poet says, Dear city of Cecrops: Wilt not thou say, Dear city of Zeus? The greatest part of what we say and do being unnecessary, if a man takes this away, he will have more leisure and less uneasiness. Does any one do wrong? It is to himself that he does the wrong. Has anything happened to thee? well: out of the universe from the beginning everything which happens has been apportioned and spun out to thee. Love the art, poor as it may be, which thou hast learned, and be content with it; and pass through the rest of life like one who has intrusted to the Gods with his whole soul all that he has, making thyself neither the tyrant nor the slave of any man. Remember on every occasion which leads thee to vexation to apply this principle: that this is not a misfortune, but that to bear it nobly is good fortune; happy am I, neither crushed by the present, nor fearing the future.

MARCUS AURELIUS.

APRIL 24

TO divert myself from a troublesome fancy 't is but to run to my books: they presently fix me to them, and drive the other out of my thoughts; and do not mutiny at seeing I have only recourse to them for want of other more real, natural, and lively conveniences; they always receive me with the same kindness. I never travel without books, either in peace or war. 'T is the best viaticum I have yet found out for this human journey.

Prosperity is the same discipline and instruction to me that adversity and persecution are to others. As if good fortune were a thing incompatible with good conscience, men never grow good but in evil fortune. Happiness is to me a singular spur to modesty and moderation.

The smallest and slightest impediments are the most piercing, and as small print most tires the eyes, so do little affairs the most disturb us. Vain vexations, vain sometimes, but always vexations. Life is a tender thing, and easily molested.

Oh! what a mean and ridiculous thing it is for a man to study his money, to delight himself with handling and telling it over and over! 't is by such ways that avarice makes its approaches. I hate poverty equally with pain; but I could be content to change the kind of life I live for another that was meaner and had fewer affairs. Even the goods of the mind, wisdom itself, seems even fruitless to us if only enjoyed by ourselves. We compare ourselves in all our fortunes to what is above us, and still look towards the better; but let us measure ourselves with what is below us, and there is no condition so miserable, wherein a man may not find a thousand examples that will administer consolation.

Praise is always pleasing, let it come from whom or upon what account it will; yet ought a man to understand why he is commended, that he may know how to keep up the same reputation still. Even imperfections may meet with commendation from some one or other: the vulgar and common esteem seldom hits right; and I am much mistaken if among the writings of my time the worst are not those which have most gained the popular applause.

It were a fine thing to be old, if we only travelled towards improvement: but 't is a drunken, stumbling, reeling, ill-favored motion, like that of reeds which the air casually waves to and fro at pleasure.

MONTAIGNE.

APRIL 25

WHETHER one member suffereth, all the members suffer with it; or one member is glorified, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof. And God

hath set some in the church: first apostles, secondly prophets, thirdly teachers, then powers, then gifts of healing, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of powers? have all gifts of healing? do all speak with tongues? do all interpret? But desire earnestly the greater gifts.

That I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me. Concerning these things I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong.

Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? or what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? and what agreement hath a temple of God with idols? for we are a temple of the living God.

For we can do nothing against the truth, but for the truth.

THE EPISTLES.

APRIL 26

BECAUSE thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of

heaven from my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So, because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich, and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest, and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

REVELATION.

APRIL 27

KNOW ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I bruise my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer

you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. Whatsoever is sold in the shambles, eat, asking no question for conscience sake; for the earth is the Lord's, and the fulness thereof. If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed, and for conscience sake: conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God.

There are, it may be, so many kinds of voices in the world, and no kind is without signification. I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Brethren, be not children in mind: howbeit in malice be ye babes, but in mind be men.

THE EPISTLES.

APRIL 28

ONE of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he reasoned within himself saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and

there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God. Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! Consider the lilies, how they grow; they toil not, neither do they spin; yet I say unto you, Even Solomon, in all his glory, was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. Make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

THE GOSPELS.

APRIL 29

YE shall be holy; for I the Lord your God am holy. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor

and the stranger: I am the Lord your God. Ye shall not steal; neither shall ye deal falsely, nor lie one to another. Thou shalt not oppress thy neighbor, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but thou shalt fear thy God: I am the Lord. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a talebearer among thy people; thou shalt not hate thy brother in thine heart; thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. Neither shall ye use enchantments, nor practice augury. Ye shall keep my sabbaths, and reverence my sanctuary. Turn ye not unto them that have familiar spirits, nor unto the wizards. Thou shalt rise up before the hoary head, and honor the face of the old man. And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself: for ye were strangers in the land of Israel. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have. And ye shall observe all my statutes and all my judgments, and do them. I am the Lord.

LEVITICUS.

APRIL 30

YOU said that the wrong-doer is happy, if he be unpunished; and I say that he is most miserable, and that those who are punished are less miserable. The proper office of punishment is twofold: he who is rightly punished ought either to become better and profit by it, or he ought to be made an example to his fellows, that they

may see what he suffers, and fear and become better; those who are punished by Gods and men, and improved, are those whose sins are curable; still the way of improving them, as in this world, so also in another, is by pain and suffering; for there is no other way in which they can be delivered from their evil. But they who have been guilty of the worst crimes, and are incurable by reason of their crimes, are made examples; for, as they are incurable, the time has passed at which they can receive any benefit themselves. But others get good when they behold them forever enduring the most terrible and painful and fearful sufferings as the penalty of their sins — there they are, hanging up as examples, in the prison-house of the world below, a spectacle and a warning to all unrighteous men who come thither. And most of these examples are taken from the class of tyrants and kings and public men, for they are the authors of the greatest and most impious crimes, because they have the power. The very bad men come from the class of those who have power. And yet in that very class there may arise good men, and worthy of all admiration they are; for where there is great power to do wrong, to live and die justly is a hard thing, and greatly to be praised, and few there are who attain this. In general, great men are also bad.

Goods are of two kinds: there are human goods and there are divine goods, and the human hang upon the divine; and the state which attains the greater at the same time acquires the less, or not having the greater, loses both. Of the lesser goods the first is health, the second beauty, the third strength, and the fourth wealth, not the blind god, but one who is keen of sight and has wisdom for a companion. Wisdom is chief and leader of the divine class of goods, and next follows temperance; and from the union of these two with courage springs justice, and fourth in the scale of virtue is courage. How ought we to define courage? Is that to be regarded only as a combat against fears and pains, or also against desires and pleasures, and against flatteries;

which exercise such a tremendous power that they make the hearts even of respectable citizens to melt like wax?

PLATO.

MAY 1

IN many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold how much wood is kindled by how small a fire, and the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beasts and birds, of creeping things, and things in the sea, is tamed and hath been tamed by mankind; but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God; out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? Can a fig tree, my brethren, yield olives, or a vine figs? Neither can salt water yield sweet.

Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not, and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion, and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits without variance, without hypoc-

risy. And the fruit of righteousness is sown in peace for them that make peace.

THE EPISTLES.

MAY 2

I AM not now speaking of the common or qualified form of friendship, which considers both pleasure and profit, but of that true and perfect friendship which existed in the few select instances which history holds in remembrance. Such friendship adds to the brightness of prosperity, and lessens the burdens of adversity by dividing and sharing them. He who looks into the face of a true friend sees as it were a second self. So that where his friend is he is; he is not poor if his friend is rich; if he is weak, he has his friend's strength; and in his friend's life he lives after his own is ended, such is the respect, the fond remembrance, and the enduring love with which the departed are followed by the living. If one does not know what virtue there is in friendship and harmony, he may learn it from discords and strife. For what home is so firmly established, what state is so secure, that it cannot be overthrown by hatred and divisions? Here we may learn the inestimable value of friendship. A Greek philosopher sang in verse that whatever in nature and the universe is harmonious and unchangeable comes from the binding power of friendship; and all that is changeable comes from the power of discord. In friendship there can be nothing feigned, nothing pretended: everything in it must be genuine and spontaneous. Did Africanus need me? Did I need Africanus? Though many and great material advantages came from our friendship, they were not the cause of our mutual love. For as we are not beneficent and generous in order to demand gratitude in return, but are by a natural law inclined to generosity; so friendship is not to be sought for the sake of gain, but because its rewards are in its love.

CICERO.

MAY 3

MY son, keep the commandment of thy father, and forsake not the law of thy mother: bind them continually upon thine heart, tie them about thy neck. When thou walkest, it shall lead thee; when thou sleepest, it shall watch over thee; and when thou awakest, it shall talk with thee. Doth not wisdom cry, and understanding put forth her voice? In the top of high places by the way, where the paths meet, she standeth; beside the gates, at the entry of the city, at the coming in at the doors, she crieth aloud: Unto you, O men, I call; and my voice is to the sons of men. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared unto her. I wisdom have made subtilty my dwelling, and find out knowledge and discretion. Counsel is mine, and sound knowledge: I am understanding; I have might. I love them that love me; and those that seek me diligently shall find me. Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth nor the fields, nor the beginning of the dust of the world.

PROVERBS.

MAY 4

REJOICE, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy

heart, and put away evil from thy flesh; for youth and the prime of life are vanity. Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them; or ever the sun, and the light, and the moon, and the stars, be darkened, and the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; yea, they shall be afraid of that which is high, and terrors shall be in the way; and the almond tree shall blossom, and the grasshopper shall be a burden, and the caper-berry shall fail: because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; and the dust return to the earth as it was, and the spirit return unto God who gave it. Vanity of vanities, saith the Preacher; all is vanity. Because the Preacher was wise he still taught the people knowledge: yea, he pondered, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words, and that which was written uprightly, even words of truth. The words of the wise are as goads, and as nails well fastened are the words of the collectors of sentences, which are given from one shepherd. Of making many books there is no end; and much study is a weariness of the flesh. This is the end of the matter; all hath been heard; fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every hidden thing, whether it be good or whether it be evil.

ECCLESIASTES.

MAY 5

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east. And his sons went and held a feast in the house of each one upon his day; and they sent and called for their three sisters to eat and to drink with them. And it was so when the days of their feasting were gone about, that Job went and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, it may be that my sons have sinned, and renounced God in their hearts. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil. Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will renounce thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

And it fell on a day when his sons and his daughters were

eating and drinking wine in their eldest brother's house, that there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them ; and the Sabeans fell upon them and took them away ; yea, they have slain the servants with the edge of the sword ; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them ; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house ; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead ; and I only am escaped alone to tell thee. Then Job arose and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped ; and he said, Naked came I out of my mother's womb, and naked shall I return thither ; the Lord gave, and the Lord hath taken away ; blessed be the name of the Lord. In all this Job sinned not, nor charged God with foolishness.

JOB.

MAY 6

WHEN he established the heavens, I was there ;
When he set a circle upon the face of the deep ;
When he made firm the skies above ;
When the fountains of the deep became strong ;
When he gave to the sea its bound,
That the waters should not transgress his commandments ;
When he marked out the foundations of the earth ;

Then I was by him as a master-workman;
And I was daily his delight;
Rejoicing always before him;
Rejoicing in his habitable earth;
And my delight was with the sons of men.
Blessed are they that keep my ways.
Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors,
For whoso findeth me findeth life,
And shall obtain favor of the Lord.
But he that sinneth against me wrongeth his own soul:
All they that hate me love death.
The fear of the Lord is the beginning of wisdom;
And the knowledge of the Holy One is understanding.
He that gathereth in summer is a wise son;
But he that sleepeth in harvest is a son that causeth shame.
Blessings are upon the head of the righteous;
But violence covereth the mouth of the wicked.
The memory of the just is blessed;
But the name of the wicked shall rot.
He that walketh uprightly walketh surely.
The rich man's wealth is his strong city;
The destruction of the poor is their poverty.
When the whirlwind passeth, the wicked is no more;
But the righteous is an everlasting foundation.
A false balance is an abomination to the Lord;
But a just weight is his delight.

PROVERBS.

MAY 7

THE entrances of this world were made narrow, and sorrowful, and toilsome; they are but few and evil, full of perils, and charged with great toils. For the entrances of the greater world are wide and sure, and bring forth fruit of immortality. If then they that live enter not

these strait and vain things, they can never receive those that are laid up for them. Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? And why art thou moved, whereas thou art but mortal? And why hast thou not considered in thy mind that which is to come, rather than that which is present?

O Lord, that bearest rule, lo, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish. The righteous therefore shall suffer strait things and hope for wide: but they that have done wickedly have suffered the strait things, and yet shall not see the wide.

If I have found favor in thy sight, show further unto me, thy servant, whether in the day of judgment the just will be able to intercede for the ungodly, or to entreat the Most High for them, whether fathers for children or children for parents, or brethren for brethren, or kinsfolk for their next of kin, or friends for them that are most dear.

Since thou hast found favor in my sight, I will show thee this: The day of judgment is a day of decision, and displayeth unto all the seal of truth; even as now a father sendeth not his son, or a son his father, or a master his slave, or a friend him that is most dear, that in his stead he may be sick, or sleep, or eat, or be healed, so never shall any one pray for another in that day, neither shall one lay a burden on another, for then shall all bear every one his own righteousness or unrighteousness.

For in truth there is no man among them that be born but he hath dealt wickedly; and among them that hath lived there is none which hath not done amiss. For in this, O Lord, thy righteousness and thy wonders shall be declared, if thou be merciful unto them which have no store of good works.

ESDRAS.

MAY 8

THE grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world. God gave us not a spirit of fearfulness, but of power and love and discipline. For this is thankworthy, if a man for conscience toward God endureth grief, suffering wrongfully. Because Christ also suffered for us, leaving us an example that ye should follow his steps.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous. Not rendering evil for evil, or railing for railing, but contrariwise blessing. For he that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile. Let him eschew evil, and do good, let him seek peace and ensue it. Every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving. Exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity. Let brotherly love continue! Remember them that are in bonds, as bound with them; them that are evil-entreated, as being yourselves also in the body. Let your conversation be without covetousness. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until it receive the early and latter rain. Be ye also patient; stablish your hearts.

THE EPISTLES.

MAY 9

JESUS spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher; then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

What man of you having a hundred sheep and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish.

He looked up, and saw the rich men that were casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites. And he said, Of a

truth, I say unto you, This poor widow cast in more than they all; for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

THE GOSPELS.

MAY 10

THE fruit of a tree declareth the husbandry thereof: so is the utterance of the thought of the heart of man. Many have fallen by the edge of the sword: yet not so many as they that have fallen because of the tongue. The stroke of a whip maketh a mark in the flesh: but the stroke of a tongue will break the bones. Suretiship hath undone many that were prospering; and shaken them as a wave of the sea: mighty men hath it driven from their houses; and they wandered among strange nations. Better is the life of a poor man under a shelter of logs, than sumptuous fare in another man's house. An unbroken horse becometh stubborn: and a son left at large becometh headstrong.

Better is a poor man, being sound and strong of constitution, than a rich man that is plagued in his body. Health and a good constitution are better than all gold: and a strong body than wealth without measure. There is no riches better than health of body; and there is no gladness above the joy of the heart. Death is better than a bitter life, and eternal rest than a continual sickness. Gladness of heart is the life of a man; and the joyfulness of a man is length of days. Envy and wrath shorten a man's days; and care bringeth old age before the time. Wine is as good as life to men, if thou drink it in its measure. What life is there to a man that is without wine? and it hath been created to make men glad. Wine drunk in season and to satisfy is joy of heart, and gladness of soul: wine drunk largely is bitterness of soul, with provocation and conflict.

In every work trust thine own soul.

Be not ashamed concerning thy soul; for there is a shame that bringeth sin; and there is a shame that is glory and grace.

ECCLESIASTICUS.

MAY 11

IT is the fear of dying, and not the love of life, that ties the fool to his body.

Such as returned from the new world discovered by the Spaniards in our fathers' day testify to us how much more honestly and regularly those nations live, without magistrate and without law, than ours do, where there are more officers and lawyers than there are of other sorts of men and business. It was what a Roman senator of the latter ages said, that their predecessors' breath was offensive with garlic, but their stomachs were perfumed with a good conscience; and that, on the contrary, those of his time were all sweet odor without, but offensive within with all sorts of vices; that is to say, that they abounded with learning and eloquence, but were very defective in moral honesty. Incivility, ignorance, simplicity, roughness, are the natural companions of innocence; curiosity, subtlety, knowledge, bring malice in their train; humility, fear, obedience, and affability, which are the principal things that support and maintain human society, require an empty and docile soul, and little presuming upon itself.

To meet with an incredible thing is an occasion to Christians to believe, and it is so much the more according to reason by how much it is against human reason. If it were according to reason, it would be no more a miracle; and if it were according to example, it would be no longer a singular thing. "God is better known by not knowing him," says St. Austin, and Tacitus, "It is more holy and reverent to believe the works of God than to know them," and Plato thinks there is something of impiety in inquiring too curiously into God, the world, and the first causes of things. It

is more by the mediation of our ignorance than of our knowledge that we know anything of the divine wisdom.

MONTAIGNE.

MAY 12

HE that goeth about as a tale-bearer revealeth secrets: therefore meddle not with him that openeth wide his lips. The glory of young men is their strength: and the beauty of old men is the hoary head. To do justice and judgment is more acceptable to the Lord than sacrifice. Whoso keepeth his mouth and his tongue keepeth his soul from troubles. A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. Train up a child in the way he should go, and when he is old he will not depart from it. Riches certainly make themselves wings, like an eagle that flieth toward heaven.

Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine: they that go to seek out mixed wine. Look not then upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly: at the last it biteth like a serpent, and stingeth like an adder.

Through wisdom is an house builded; and by understanding is it established; and by knowledge are the chambers filled with all precious and pleasant riches. If thou faint in the day of adversity, thy strength is small. Fret not thyself because of evil-doers: neither be thou envious at the wicked; for there shall be no reward to the evil man; the lamp of the wicked shall be put out.

PROVERBS.

MAY 13

IF you kill me, you will not easily find another like me, who, if I may use such a ludicrous figure of speech, am a sort of gadfly, given to the state by the God; and the state is like a great and noble steed who is tardy in his mo-

tions owing to his very size, and requires to be stirred into life. I am that gadfly which God has given the state, and all day long and in all places am always fastening upon you, arousing and persuading, and reproaching you.

You have often heard me speak of an oracle or sign which comes to me. This sign I have had ever since I was a child. The sign is a voice which comes to me and always forbids me to do something which I am going to do, but never commands to do anything.

The difficulty, my friends, is not in avoiding death, but in avoiding unrighteousness; for that runs faster than death.

O my judges, I should like to tell you of a wonderful circumstance. Hitherto the familiar oracle within me has constantly been in the habit of opposing me even about trifles, if I was going to make a slip or error about anything; and now as you see there has come upon me that which may be thought, and is generally believed to be the last and worst evil. But the oracle made no sign of opposition. I regard this as a proof that what has happened to me is a good, and that those of us who think that death is an evil are in error. The customary sign would surely have opposed me had I been going to evil and not to good.

PLATO.

MAY 14

WHAT fellowship shall the wolf have with the lamb?
So is the sinner with the godly.
What peace is there between the hyena and the dog?
And what peace between the rich man and the poor?
Wild asses are the prey of lions in the wilderness;
So poor men are pasture for the rich.
Lowliness is an abomination to a proud man;
So a poor man is an abomination to the rich.
A rich man when he is shaken is held up by his friends:

But one of low degree being down is thrust away also by his friends.
When a rich man is fallen, there are many helpers;
He speaketh things not to be spoken, and men justify him.
A man of low degree falleth and men rebuke him withal;
He uttereth wisdom, and no place is allowed him.
A rich man speaketh, and all keep silence;
And what he saith they extol to the clouds;
A poor man speaketh, and they say, Who is this?
And if he stumble, they will help to overthrow him.
Riches are good that have no sin:
And poverty is evil in the mouth of the ungodly.
He that is evil to himself, to whom will he be good?
Do well unto thy friend before thou die.
If thou will, thou shalt keep the commandments;
And to perform faithfulness is of thine own good pleasure.
He hath set fire and water before thee; thou shalt stretch forth thy hand unto whichsoever thou wilt.
Before man is life and death; and whichsoever he liketh it shall be given him.
As his mercy is great, so is his correction also.
He judgeth a man according to his works.
The sinner shall not escape with his plunder;
And the patience of the godly shall not be frustrate.
The number of man's days at the most are a hundred years.
As a drop of water from the sea, and a pebble from the sand,
So are a few years in the day of eternity.

ECCLESIASTICUS.

MAY 15

THEY delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to

sea, and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, and with difficulty coasting along it we came unto a certain place called Fair Havens. And when much time was spent, and the voyage was now dangerous, Paul admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter there.

And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no long time there beat down from it a tempestuous wind, called Euroclydon ; and when the ship was caught, and could not face the wind, we gave way to it and were driven. And running under the lee of a small island called Cauda, we were able with difficulty to secure the boat ; and when they had hoisted it up, they used helps, undergirding the ship ; and fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we labored exceedingly with the storm, and no small tempest lay on us, all hope that we should be saved was now taken away. Then Paul stood forth in the midst of them, and said, Sirs, I exhort you to be of good cheer, for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul ; thou must stand before Cæsar : and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer : for I believe God, that it shall be even so as it hath been spoken unto me.

And when the fourteenth night was come, as we were driven to and fro on the sea of Adria, about midnight the sailors surmised that they were drawing near to some country ; and they sounded, and found twenty fathoms ; after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern and wished for day. And when it was day, they knew not the land, but they perceived a certain bay with a beach ; and casting off the anchors, and hoisting up the foresail to the wind, they made for the beach. Lighting upon a place where two seas met, they ran the vessel aground, and the stern began to break up by the violence of the waves. The centurion commanded that they which could swim should cast themselves overboard, and the rest, some on planks, and some on other things from the ship. And so it came to pass that they all escaped safe to land.

ACTS.

MAY 16

HOW do we act in a voyage? What is in my power? To choose the pilot, the sailors, the day, the hour. Afterwards comes a storm, what have I to care for? My part is performed. This matter belongs to another, to the pilot. But the ship is sinking : what then have I to do? That which alone I can do ; I submit to being drowned, without fear, without clamor, or accosting God ; but as we who know that what is born must likewise die. For I am not eternity, but a man, — a part of the whole, as an hour is of the day. I must come like an hour, and like an hour must pass away.

The events of life occur indifferently, but the use of it is not indifferent. When you are told, therefore, that these things are indifferent, do not on that account be careless ; nor yet, when you are governed by prudence, be abject, and dazzled by externals. Chrysippus rightly says : While con-

sequences are uncertain, I will keep to those things which will bring me most in harmony with nature. It would be a curse upon ears of corn not to be reaped, and we ought to know that it would be a curse upon man not to die.

Only remember the distinction between what is your own and what is not your own, and you will never claim what belongs to others.

We are to learn what the gods are; for such as they are found to be, such must he seek to be to the utmost of his power, who would please and obey them. If the deity is faithful, he too must be faithful; if free, beneficent, and noble, he must be free, beneficent, and noble likewise, in all his words and actions behaving as an imitator of God.

EPICTETUS.

MAY 17

THIS present world is not the end; the full glory abideth not therein; therefore have they who were able prayed for the weak. But the day of judgment shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is passed away, intemperance is at an end, infidelity is cut off, but righteousness is grown, and truth is sprung up. Then shall no man be able to have mercy on him that is cast in judgment, nor to thrust down him that hath gotten the victory.

I answered: it had been better that the earth had not given Adam; or else, when it had given him to have restrained him from sinning. For what profit is it for all that are in this present time to live in heaviness, and after death to look for punishment? O thou Adam, what hast thou done? for though it was thou that sinned, the evil is not fallen on thee alone, but upon all of us that come of thee. For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death? And that there is promised us an everlasting hope, whereas ourselves most miserably are become vain? And

that there are reserved habitations of health and safety, whereas we have lived wickedly? And that the glory of the Most High shall defend them which have led a pure life, whereas we have walked in the most wicked ways of all? And that there shall be shewed a paradise, whose fruit endureth without decay, wherein is abundance and healing, but we shall not enter it, for we have walked in unpleasant places? And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness? For while we lived and committed iniquity, we considered not what we should have to suffer after death.

ESDRAS.

MAY 18

O LORD, thou hast searched me, and known me, thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, and the light about me shall be night; even the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee. I will give thanks unto thee, for I am fearfully and wonderfully made: wonderful are thy works, and that my soul knoweth right well. How precious also are thy thoughts unto me, O God! how great is the sum of

them. If I should count them, they are more in number than the sand; when I awake, I am still with thee. Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any way of wickedness in me, and lead me in the way everlasting.

PSALMS.

MAY 19

WHAT a ridiculous thing it is to trouble and affect ourselves about taking the only step that is to deliver us from all misery and trouble. Nothing can be grievous that is but once, and is it reasonable so long to fear a thing that will be so soon despatched?

Death is the beginning of another life. Your death is a part of the order of the universe, 't is a part of the life of the world. Why dost thou fear thy last day? it contributes no more to thy dissolution than every one of the rest. Every day travels towards death, the last only arrives at it.

Miracles appear to be so, according to our ignorance of nature, and not according to the essence of nature. The continually being accustomed to anything blinds the eye of our judgment.

In spite of all our projects, counsels, and precautions, fortune will still be mistress of events.

I always despise physic, and when I am sick, I begin yet more to hate and fear it, telling those who importune me to take physic, that they must at least give me time to recover my strength and health, that I may be the better able to support and encounter the violence and danger of the potion.

Whosoever despises his own life is always master of that of another man.

We should rather examine who is better learned, than who is more learned.

It is not enough that our education does not spoil us: it should alter us for the better.

Would to God that, for the sake of justice, our courts of

judicature were as well furnished with understanding and conscience, as they are with knowledge.

MONTAIGNE.

MAY 20

I WENT by the field of the slothful,
And by the vineyard of the man void of understanding;
And, lo, it was all grown over with thorns,
The face thereof was covered with nettles,
And the stone wall thereof was broken down.
Then I beheld, and considered well;
I saw and received instruction.
Yet a little sleep, a little slumber,
A little folding of the hands to sleep;
So shall thy poverty come as a robber;
And thy want as an armed man.
It is the glory of God to conceal a thing;
But the glory of kings is to search out a matter.
Take away the dross from the silver,
And there cometh forth a vessel for the finer;
Take away the wicked from before the king,
And his throne shall be established in righteousness.
Put not thyself forward in the presence of the king,
And stand not in the place of great men:
Far better is it that it be said unto thee, Come up hither,
Than that thou shouldst be put lower in the presence of the prince.
A word fitly spoken is like apples of gold, in baskets of silver.
As an ear-ring of gold, and an ornament of fine gold:
So is a wise reprover upon an obedient ear.
Confidence in an unfaithful man in time of trouble
Is like a broken tooth, and a foot out of joint.
If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head:
And the Lord shall reward thee.

PROVERBS.

MAY 21

A CERTAIN lawyer stood up and tempted Jesus, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? and he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho: and he fell among robbers, which both stripped him, and beat him, and departed leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heavens lodged in the branches thereof. And again he said, Whereunto shall I liken the kingdom of God? It is like unto

leaven, which a woman took and hid in three measures of meal, till it was all leavened.

THE GOSPELS.

MAY 22

IT seems wonderful to me that any one should have been persuaded that Socrates corrupted the youth: Socrates, who was not only the most rigid of all men in the government of his passions and appetites, but also most able to withstand cold, heat, and every kind of labor; and besides so inured to frugality, that though he possessed very little, he very easily made it a sufficiency. How, then, being of such a character himself, could he have rendered others impious, or lawless, or luxurious, or too effeminate to endure labor? On the contrary, he restrained many of them from such vices, leading them to love virtue, and giving them hopes that if they would take care of themselves, they would become honorable and worthy characters. Not, indeed, that he ever professed to be an instructor in that way, but, by showing that he was himself such a character, he made those in his society hope that, by imitating him, they would become such as he was. He asked no remuneration from those who desired his company; by refraining from such a demand he thought that he consulted his liberty, and called those who took money for their discourses their own enslavers, since they must of necessity hold discussions with those from whom they received pay. He expressed wonder, too, that any one who professed to teach virtue should demand money, and not think that he gained the greatest profit in securing a good friend, but fear that he whom he had made an honorable and worthy character would not retain the greatest gratitude towards his greatest benefactor.

It is not the part of those who cultivate the intellect to use violence, for to adopt such a course belongs to those who possess brute force without intellect. Fathers keep their

sons, though they be of a virtuous disposition, from the society of bad men, in the belief that association with the good is an exercise of virtue, but that association with the bad is the destruction of it; as one of the poets says: "From good men you will learn what is good; but if you associate with the bad, you will lose the understanding which is in you."

XENOPHON.

MAY 23

MAN is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is the effect of mere good fortune. They who know the truth are not equal to those who love it, and they who love it are not equal to those who find pleasure in it. The man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others. With coarse rice to eat, with water to drink, and my bended arm for a pillow, I have still joy in the midst of these things. Riches and honors acquired by unrighteousness are to me as a floating cloud.

He is a man who in his eager pursuit of knowledge forgets his food, who in the joy of his attainment forgets his sorrows, and who does not perceive that old age is coming on.

Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand. Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate. When a bird is about to die, its notes are mournful; when a man is about to die, his words are good.

The mean man does not know the ordinances of Heaven, and consequently does not stand in awe of them. He is disrespectful to great men. He makes sport of the words of sages. Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so readily get possession of knowledge, are the next. Those who are dull and stupid, and yet compass the learning, are

another class next to these. As to those who are dull and stupid and yet do not learn, — they are the lowest of the people.

If a man take no thought about what is distant, he will find sorrow near at hand. Is there any word which may serve as a rule of practice for all one's life? The Master said, "Is not reciprocity such a word? What you do not want done to yourself do not do to others."

CONFUCIUS.

MAY 24

A FAITHFUL friend is a strong defence; and he that hath found him hath found a treasure. There is nothing that can be taken in exchange for a faithful friend; and his excellency is beyond price. A faithful friend is a medicine of life; and they that fear the Lord shall find him.

Come unto wisdom as one that plougheth and soweth; and wait for her good fruits. Come unto her with all thy soul, and keep her ways with thy whole power. Search and seek, and she shall be made known unto thee, and when thou hast got hold of her, let her not go. For at the last thou shalt find her rest; and she shall be turned for thee into gladness. And her fetters shall be to thee for a covering of strength, and her chains for a robe of glory. For there is a golden ornament upon her, and her hands are a riband of blue. Thou shalt put her on as a robe of glory, and shalt array thee with her as a crown of rejoicing. If thou seest a man of understanding, get thee betimes unto him, and let thy foot wear out the steps of his doors. Be willing to listen to every godly discourse; and let not the proverbs of understanding escape thee. Do no evil: so shall no evil overtake thee. Depart from wrong, and it shall turn aside from thee. Be not faint-hearted in thy prayer. Hate not laborious work; neither husbandry, which the Most High hath ordained.

ECCLESIASTICUS.

MAY 25

AGRIPPA said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence: —

I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I

said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision.

And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

ACTS.

MAY 26

ALL other creatures are indeed excluded from a power of comprehending the administration of the world; but a reasonable being has abilities for the consideration of all these things. Besides, being by nature constituted noble, magnanimous, and free, it sees that of the things which relate to it, some are unrestrained and in its own power, some restrained and in the power of others.

And for this reason, if it esteems its good and its interest to consist in things unrestrained and in its own power, it will be free, prosperous, happy, safe, magnanimous, pious, thankful to God for everything, never finding fault with anything, never censuring anything that is brought about by him. Why may not he, who discerns these things, live with an easy and light heart, quietly awaiting whatever may happen, and bearing contentedly what has happened? Shall it be poverty? Bring it; and you shall see what poverty is when it is met well. Would you have power? Bring toils too, along with it. Banishment? Wherever I go, it will be well with me there; for it was well with me here, not on account of the place, but of the principles which I shall carry away with me; for no one can deprive me of these; on the contrary, they alone are my property and cannot be taken away.

A life at odds with fortune resembles a wintry torrent; for it is turbulent and muddy and difficult to pass, and violent and noisy and brief. A soul conversant with virtue resembles a perpetual fountain; for it is clear and gentle, and agreeable and sweet, and serviceable and rich, and harmless and innocent.

If you would be good, first believe that you are bad. No one who is a lover of money, a lover of pleasure, or a lover of glory, is likewise a lover of mankind; but only he who is a lover of virtue. As you would not wish to sail a large and elegant and gilded ship, and sink; so neither is it desirable to inhabit a grand and sumptuous house, and be in a tumult.

EPICTETUS.

MAY 27

PRAISE waiteth for thee, O God, in Zion! and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me; as for our transgressions, thou shalt

purge them away. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts; we shall be satisfied with the goodness of thy house, the holy place of thy temple. By terrible things thou wilt answer us in righteousness, O God of our salvation; thou that art the confidence of all the ends of the earth, and of them that are afar off upon the sea; which by his strength setteth fast the mountains; being girded about with might; which stilleth the roaring of the seas, the roaring of their waves, and the tumult of the peoples. They also that dwell in the uttermost parts are afraid at thy tokens; thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it, thou greatly enrichest it; the river of God is full of water; thou providest them corn, when thou hast so prepared the earth. Thou waterest her furrows abundantly; thou settlest the ridges thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the hills are girded with joy. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

PSALMS.

MAY 28

IF there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing, and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool, are ye not divided in your own mind, and become judges with evil thoughts? Hearken, my beloved brethren! Did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonored the poor man. Do not the rich oppress

you, and themselves drag you before the judgment-seats? Do not they blaspheme the honorable name by the which ye are called? Howbeit, if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. For judgment is without mercy to them that shewed no mercy; mercy glorieth against judgment.

Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. God resisteth the proud, but giveth grace to the humble. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Speak not evil one of another. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law. One only is the lawgiver and judge, even he who is able to save and destroy — but who art thou that judgest thy neighbor?

The supplication of a righteous man availeth much in its working.

THE EPISTLES.

MAY 29

CICERO says, "I know not whether it had not been better for mankind that this quiet motion, this penetration, this subtility that we call reason, had not been given to mankind at all; considering how pestiferous it is to many, and useful but to few, than to have been conferred in so abundant manner, and with so liberal hand." Of what advantage can we conceive the knowledge of so many things was to Vano and Aristotle? Did it exempt them from human inconveniences? Were they by it freed from the

accidents that lay heavy upon the shoulders of a porter? Did they extract from their logic any consolation for the gout? Or, for knowing how this humor is lodged in the joints, did they feel it the less? Did they enter into composition with death by knowing that some nations rejoice in his approach? On the contrary, having been reputed the greatest men for knowledge, the one amongst the Romans, and the other amongst the Greeks, and in a time when learning did most flourish, we have not heard, nevertheless, that they had any particular excellence in their lives; nay, the Greek had enough to do to clear himself from some notable blemishes of his. Learning, methinks, has its place amongst the necessary things of life, as glory, nobility, dignity, or at the most as beauty, riches, and such other qualities, which indeed are useful to it, but remotely, and more by opinion than by nature. If man were wise, he would take the true value of everything according as it was useful and proper to his life. Whoever will number us by our actions and deportments will find many more excellent men amongst the ignorant than among the learned; ay, in all sorts of virtue. Old Rome seems to me to have been of much greater value, both for peace and war, than that learned Rome that ruined itself. 'T is only humility and submission that can make a complete good man. The sirens in Homer, to allure Ulysses and draw him within the danger of their snares, offered to give him knowledge.

MONTAIGNE.

MAY 30

THE Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.

Moses said, Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them. One ordinance shall be both for you of the congregation,

and also for the stranger that sojourneth with you, an ordinance forever in your generations; as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you.

Balaam said, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Let me die the death of the righteous, and let my last end be like his.

NUMBERS.

Hear, O Israel: the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be upon thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates. And thou shalt do that which is right and good in the sight of the Lord, that it may be well with thee. Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift; for a gift doth blind the eyes of the wise and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

DEUTERONOMY.

MAY 31

GIVE glory to thy father with thy whole heart; and forget not the pangs of thy mother.

Remember that of them thou wast born; and what wilt thou recompense them for the things that they have done for thee?

Be not slow to visit a sick man; for by such things thou shalt gain love.

Be not surety above thy power: and if thou be surety, take thought as one that will have to pay. Forsake not an old friend: for the new is not comparable to him: as new wine, so is a new friend: if it become old, thou shalt drink it with gladness. Know surely that thou goest about in the midst of snares, and walkest upon the battlements of a city.

Let thy converse be with men of understanding; let just men be the companions of thy board: and let all thy discourse be in the law of the Most High.

It is not right to dishonor a poor man that hath understanding; and it is not fitting to glorify a man that is a sinner. The great man, and the judge, and the mighty man shall be glorified: and there is not one of them greater than he that feareth the Lord. The bee is little among such as fly; and her fruit is the chief of sweet-meats.

Call no man blesssed before his death.

In the day of good things there is a forgetfulness of evil things: and in the day of evil things a man will not remember things that are good. The affliction of an hour causeth forgetfulness of delight.

He that toucheth pitch shall be defiled.

The rich man doeth a wrong, and he threateneth withal; the poor is wronged, and he shall intreat withal. If thou be profitable, he will make merchandise of thee; and if thou be in want, he will forsake thee.

ECCLESIASTICUS.

JUNE 1

IN my opinion 't is "the happy living" and not "the happy dying" in which human felicity consists. Were I to live my life over again, I should live it just as I have done. I neither complain of the past, nor do I fear the future, and, if I am not much deceived, I am the same within that I am without. 'T is one main obligation I have to fortune, that the course of my bodily state has been carried on according to the natural seasons; I have seen the leaves, the blossoms, and the fruit, and now see the tree withered; happily, however, because naturally, I bear the infirmities I have the better, because they come not till I have reason to expect them: and also because they make me with greater pleasure remember that long felicity of my past life.

Natural inclinations are much assisted and fortified by education, but they seldom alter and overcome their institution.

God must touch our hearts: our consciences must amend of themselves by the force of our reason and not by the decay of our appetites; pleasure is in itself neither pale nor discolored because discerned by dim and decayed eyes. A man cannot boast that he despises and resists pleasure if he cannot see it; if he knows not what it is, its graces, its force, its most alluring beauties. Methinks our souls in old age are subject to more troublesome maladies and imperfections than in youth. Age imprints more wrinkles in the mind than it does on the face, and souls are never, or very rarely seen, that in growing old do not smell sour and musty. Man moves altogether both toward his perfection and decay. What strange metamorphoses do I see age make every day in many of my acquaintances. It is a powerful distemper, which naturally and imperceptibly steals in upon us. I find it gaining upon me inch by inch. I make as strong a defence as I can, but I am entirely ignorant whither it drive me at last.

I find no quality so easy for a man to counterfeit as devotion, though his life and manners are not conformable to it.

The essence of it is abstruse and occult, but the appearances easy and showy.

MONTAIGNE.

JUNE 2

FOR we are God's fellow-workers: ye are God's husbandry: God's building. According to the grace of God which was given unto me, as a wise master-builder I laid a foundation, and another buildeth thereon. But let each man take heed how he buildeth thereon, for other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation, gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest, for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as through fire. Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. Wherefore let no one glory in men. For all things are yours: whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours: and ye are Christ's, and Christ is God's.

THE EPISTLES.

JUNE 3

NO living being is held by anything so strongly as by its own needs. This motive is father and brother and family and country and God. Where else can friendship be met, but joined with fidelity, modesty, and the intercommunication of virtue alone?

You were not travelling to this place, but through it. "But this is a fine place;" and how many other fine inns are there, and how many pleasant fields, yet they are simply as a means of passage. What is the real business? To return to your country; to perform the duties of a citizen, and go through the public offices. For you do not travel in order to choose the finest places; but to return to live in that where you were born, and of which you are appointed a citizen.

If you would appear beautiful, young man, strive for human excellence.

I am he who ought to take care of mankind.

Let us obey God, that we may not incur the Divine displeasure.

The chief concern of a wise and good man is his own reason.

As a money-changer, or a gardener, is not at liberty to reject Cæsar's coin, but whenever it is shown, is obliged, whether he will or not, to deliver his wares in exchange for it, so is it with the soul. Apparent good at first sight attracts, and evil repels. Nor will the soul any more reject an evident appearance of good than Cæsar's coin.

No one in a state of fear or sorrow or perturbation is free, but whosoever is delivered from sorrow, fear, and perturbation, by the same means is delivered from slavery.

The only thing is to study how to rid life of lamentation and complaint, and *Alas!* and *I am undone!* and misfortune, and failure; and to learn what death, what exile, what a prison, what poison is; that he may be able to say in a prison, like Socrates, "If it thus pleases the gods, thus let it be."

EPICTETUS.

JUNE 4

WHAT is able to conduct a man? One thing, and only one, philosophy. But this consists in keeping the dæmon within a man free from violence and unharmed, superior to pains and pleasures, doing nothing without a purpose, nor yet falsely and with hypocrisy; and besides, accepting all that happens, and all that is allotted, as coming from thence, wherever it is, from whence he himself came, and, finally, waiting for death with a cheerful mind, as being nothing else than a dissolution of the elements of which every living being is compounded. For it is according to nature, and nothing is evil which is according to nature. If a man should have a feeling and deeper insight with respect to the things which are produced in the universe, there is hardly one of those which follow by way of consequence which will not seem to him to be in a manner disposed so as to give pleasure. In an old woman and an old man he will be able to see a certain maturity and comeliness; and the attractive loveliness of young persons he will be able to look on with chaste eyes, and many such things will present themselves, but to him only who has become truly familiar with nature and her works.

What means all this? Thou hast embarked, thou hast made the voyage, thou art come to shore: get out. If indeed to another life, there is no want of gods, not even there. But if to a state without sensation, thou wilt cease to be held by pains and pleasures.

MARCUS AURELIUS.

JUNE 5

WHAT wonder is it if old men are sometimes oppressed by those infirmities from which even young men cannot always escape? We must combat the advances of old age, and fight it as we should an illness. We should bestow care upon the health: take

moderate exercise, eat and drink just enough to repair our strength, but not to oppress digestion. Nor is it the body only which must be supported, but the intellectual faculties and the soul much more. For the powers of the body, like the flame of the lamp, will go out from old age unless you feed them with oil. Bodily exercise ends in fatigue, but the mind is never wearied by its activity. The senile folly which is called dotage is not incident to all old men, but only to frivolous old men, who have spent their days in idleness and folly. As I like to see a young man who has something of the gravity of age, so do I like to see old age enlivened with the vivacity of youth; and whoever unites these two qualities in his character may bear the marks of years in his body, but never in his mind. I recall to my mind every evening all that I have said or done or heard during the day. These are the exercises of the intellect, the training-ground of the mind, and while I am engaged in these employments I hardly perceive old age coming upon me. He who fills up the days of his life in this way glides into old age insensibly, and his powers, instead of being prematurely extinguished, gradually go out.

Men are called into existence for the sake of men, so that they may be useful to each other. The good man does not love himself more than he loves his friends. The wise are the friends of the wise even if they be strangers to each other; for nothing is more lovable than virtue, and those who possess virtue must be loved by us, to whatever nation they belong. The immortal gods constantly care and provide, not only for the whole human race, but also for every individual. Scipio was in the habit of saying that he was never less at leisure than when he was at leisure, nor less alone than when he was alone. Reposing from the most honorable public trusts, upon certain occasions he snatched leisure for himself, and from the company and concourse of men between whiles betook himself to solitude as to a harbor.

CICERO.

JUNE 6

CONCERNING spiritual gifts, I would not have you ignorant. There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of powers; and to another prophecy; but all these worketh the one and the same Spirit, dividing to each one severally even as he will. For as the body is one, and hath many members, and all the members of the body, being many, are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body, it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee, or again the head to the feet, I have no need of you. But God tempered the body together, that there should be no schism in the body; but that the members should have the same care one for another.

THE EPISTLES.

JUNE 7

EITHER there is a fatal necessity and invincible order, or a kind providence, or a confusion without a purpose and without a director. If, then, there is an invincible necessity, why dost thou resist? But if there is a providence which allows itself to be propitiated, make thyself worthy of the help of the divinity. But if there is a confusion without a governor, be content that in such a tempest thou hast in thyself a certain ruling intelligence.

How worthless everything is after which men violently strain? and how much more philosophical it is for a man in the opportunities presented to him to show himself just, temperate, obedient to the gods, and to do this with all simplicity; for the pride which is proud of its want of pride is the most intolerable of all. The Pythagoreans bid us in the morning look to the heavens, that we may be reminded of those bodies which continually do the same things, and also be reminded of their purity and nudity. For there is no veil over a star.

How can it be that the gods, having arranged all things well and benevolently for mankind, have overlooked this alone, that some men, and very good men, who have had most communion with the divinity, when they have once died should never exist again? But if this is so, be assured that if it ought to have been otherwise, the gods would have done it. For if it were just, it would also be possible; and if it were according to nature, nature would have had it so. But because it is not so, if in fact it is not so, be thou convinced that it ought not to have been so.

What shall be a complete drama is determined by him who was once the cause of its composition, and now of its dissolution; but thou art the cause of neither. Depart, then, satisfied, for he also who releases thee is satisfied.

MARCUS AURELIUS.

JUNE 8

THE progress of the superior man is upwards; the progress of the mean man is downwards. In ancient times men learned with a view to their own improvement. Nowadays men learn with a view to the approbation of others. The superior man in his thoughts does not go out of his place. The superior man is modest in his speech, but exceeds in his actions. The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.

The mechanic who wishes to do his work well must first sharpen his tools. When you are living in any state, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars.

The duke King of Ts'e had a thousand teams, each of four horses, but on the day of his death the people did not praise him for a single virtue. P'ihe and Shuh-ts'e died of hunger at the foot of the Shuryseng Mountain, and the people down to the present time praise them.

The Master said: "By nature, men are nearly alike; by practice, they get to be wide apart." The Master said: "Does Heaven speak? The four seasons pursue their courses, and all things are continually being produced, but does Heaven say anything?"

To be able to practice fine things everywhere under heaven constitutes perfect virtue, gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others.

CONFUCIUS.

JUNE 9

WHAT is even an eternal remembrance? A mere nothing. What, then, is that about which we ought to employ our serious pains? This one thing: thoughts just, and acts social, and words which never lie, and a disposition which gladly accepts all that happens as necessary. Everything is only for a day, both that which remembers and that which is remembered. Thou art a little soul bearing about a corpse, as Epictetus used to say. Pass through this little space of time conformably to nature, and end thy journey in content, just as an olive falls off when it is ripe, blessing nature who produced it, and thanking the tree on which it grew. Be like the promontory, against which the waves continually break, but it stands firm and tames the fury of the water around it. Look to the immensity of time behind thee, and to the time which is before thee, another boundless space. In this infinity, then, what is the difference between him who lives three days and him who lives three generations?

In the morning, when thou risest unwillingly, let this thought be present — I am rising to the work of a human being. Dost thou exist to take thy pleasure, and not at all for action or exertion? Dost thou not see the little plants, the little birds, the ants, the spiders, the bees working together to put in order their several parts of the universe? And art thou unwilling to do the work of a human being, and dost thou not make haste to do that which is according to thy nature? If a thing is good to be done or said, do not consider it unworthy of thee.

Show those qualities which are altogether in thy power: sincerity, gravity, endurance of labor, aversion to pleasure, contentment with thy portion and with few things, benevolence, frankness, no love of superfluity, freedom from trifling, magnanimity.

MARCUS AURELIUS.

JUNE 10

THOU, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

David said, Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is no abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things; and now I have seen with joy thy people which are present here, to offer willingly unto thee. O Lord, the God of Abraham, of Isaac, and of Israel our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their hearts unto thee; and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace for the which I have made provision.

CHRONICLES.

JUNE 11

LABOR not unwillingly, nor without regard to the common interest, nor without due consideration, nor with distraction; nor let studied ornament set off thy thoughts, and be not either a man of many words, or busy about too many things. Let the deity which is in thee be the guardian of a living being, manly and of ripe age, and engaged in matters political, who has taken his post like a man waiting for the signal which summons him from life, and ready to go. Be cheerful also, and seek not external help, nor the tranquillity which others give. A man must stand erect, not be kept erect by others. If thou findest in human life anything better than justice, truth, temperance, fortitude, and, in a word, anything better than thy own mind's self-satisfaction in the things which it enables thee to do according to right reason, and in the condition that is assigned to thee without thy own choice, turn to it with all thy soul, and enjoy that which thou hast found to be the best. But if nothing appears to be better than the deity which is planted in thee, which has subjected to itself all thy appetites, and, as Socrates said, has detached itself from the persuasions of sense, and has submitted itself to the gods, and cares for mankind, — if thou findest everything else smaller and of less value than this, give place to nothing else, for if thou dost once diverge and incline to it, thou wilt no longer without distraction be able to give the preference to that good thing which is thy proper possession and thy own; for it is not right that anything of any other kind, such as praise from the many or power or enjoyment of pleasure, should come into competition with that which is rationally and politically good.

Accept everything which happens, even if it seem disagreeable, because it leads to this, to the health of the universe, and to the prosperity and felicity of Zeus. For he would not have brought on any man what he has brought, if

it were not useful to the whole. Rest on these principles only, that nothing will happen to me which is not conformable to the nature of the universe, and that it is in my power never to act contrary to my God and dæmon.

MARCUS AURELIUS.

JUNE 12

WHO among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual. Now the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

And I, brethren, could not speak unto you as spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it; nay, not even now are ye able; for ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; but each shall receive his own reward according to his own labor.

THE EPISTLES.

JUNE 13

THE state in which the rulers are most reluctant to govern is best and most quietly governed, and that in which they are most willing, the worst. If you contrive for your future rulers another and a better life than that of a ruler, then you may have a well-ordered state, for only in the state which offers this will they rule who are truly rich, not in silver and gold, but in virtue and wisdom, which are the true blessings of life. Whereas, if they go to the administration of public affairs poor and hungering after their own private advantage, thinking that because they are to watch the good of life, order there can never be ; for they will be fighting about office, and the civil and domestic broils which thus arise will be the ruin of the rulers themselves, and of the whole state. Solon was under a delusion when he said that a man as he is growing older may learn many things — for he can no more learn than he can run ; youth is the time of toil.

Bodily exercise when compulsory does no harm ; but knowledge which is acquired under compulsion has no hold on the mind. Do not use compulsion, but let early education be a sort of amusement ; that will better enable you to find out the natural bent.

When they have reached fifty years of age, the time has arrived at which they must raise the eye of the soul to the universal light which lightens all things, and behold the absolute good ; for that is the pattern according to which they are to order the state and the lives of individuals, and the remainder of their own lives also ; and when they have brought up others like them, and left them in their place to be governors of the state, then they will depart to the Islands of the Blest and dwell there.

PLATO.

JUNE 14

BE of the same mind one toward another.

Set not your mind on high things, but condescend to things that are lowly.

Be not wise in your own conceits.

Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good. Render to all their dues. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.

One man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind. None of us liveth to himself, and none dieth to himself. But thou, why dost thou judge thy brother? or thou again, why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of God. Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling. Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Let us follow after things which make for peace.

The faith which thou hast, have thou to thyself before God.

THE EPISTLES.

JUNE 15

FROM Severus I learned to love my kin, and to love truth, and to love justice; and from him I received the idea of a polity in which there is the same law for all, a polity administered with regard to equal rights and equal freedom of speech, and the idea of a kingly government which respects most of all the freedom of the governed. I learned from him also a disposition to do good, and to give to others readily, and to cherish good hopes, and to believe that I am loved by my friends; and in him I observed no concealment of his opinions with respect to those whom he condemned, and that his friends had no need to conjecture what he wished or did not wish, but it was quite plain. From Maximus (another Stoic) I learned self-government, and not to be led aside by anything; and cheerfulness in all circumstances, as well as in illness; and a just admixture in the moral character of sweetness and dignity, and to do what was set before me without complaining. I observed that everybody believed that he thought as he spoke, and that in all that he did he never had any bad intention; and he never showed amazement and surprise, and was never in a hurry, and never put off doing a thing, nor was perplexed nor dejected, nor did he ever laugh to disguise his vexation, nor, on the other hand, was he ever passionate or suspicious. He was accustomed to do acts of beneficence, and was ready to forgive, and was free from all falsehood; and he presented the appearance of a man who could not be diverted from right, rather than of a man who had been improved. He had also the art of being humorous in an agreeable way.

MARCUS AURELIUS.

JUNE 16

TO the gods I am indebted for having good grandfathers, good parents, a good sister, good teachers, good associates, good kinsmen and friends, — nearly everything good. Further, I owe it to the gods that I was not hurried into any offence against any of them, though I had a disposition, which if opportunity had offered might have led me to do something of this kind; but through their favor, there never was such a concurrence of circumstances as put me to the trial. I am thankful to the gods that I was subjected to a ruler and a father who was able to take away all pride from me, and to bring me to the knowledge that it is possible for a man to live in a palace without wanting either guards or embroidered dresses, or torches and statues, and such like show; but that it is in such a man's power to bring himself very near to the fashion of a private person, without being for this reason either meaner in thought, or more remiss in action, with respect to the things which must be done for the public interest in a manner that befits a ruler. I thank the gods for giving me a brother who was able by his moral character to rouse me to vigilance over myself, and who at the same time pleased me by his respect and affection; and that, though it was my mother's fate to die young, she spent the last years of her life with me; that, whenever I wished to help any man in his need, or on any other occasion, I was never told that I had not the means of doing it; that I have a wife so obedient and so affectionate and so simple; that I had abundance of good masters for my children; that I made haste to place those who brought me up in the station of honor, without putting them off with hope of my doing it some time after: that I received clear and frequent impressions about living according to nature, and what kind of a life that is, so that, so far as depended on the gods and their gifts and help and inspirations, nothing hindered me from

forthwith living according to nature, though I still fall short of it, through my own fault, and through not observing the admonitions of the gods, and, I may almost say, their direct instructions.

MARCUS AURELIUS.

JUNE 17

THE superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanor, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties his anger may involve him in. When he sees gain to be good, he thinks of righteousness.

Have you learned the rules of propriety? On my replying, Not yet, the Master added, If you do not learn the rules of propriety, your character cannot be established.

Does the superior man esteem valor? The Master said, The superior man holds righteousness to be of highest importance. A man in a superior situation, having valor without righteousness, will be guilty of insubordination; one of the lower people, having valor without righteousness, will commit robbery. Has the superior man his hatreds? The Master said, He has his hatreds. He hates those who proclaim the evil of others. He hates the man who, being in a low station, slanders his superiors. He hates those who have valor merely, and are unobservant of propriety. He hates those who are forward and determined, and at the same time of contracted understanding.

For one word a man is often deemed to be wise, and for

one word he is often deemed to be foolish. We ought to be careful indeed in what we say.

Not to take office is not righteous. A superior man takes office, and performs the righteous duties belonging to it. As to the failure of right principles to make progress, he is aware of that.

When a man does not transgress the boundary line in the great virtues, he may pass and repass it in the small virtues.

CONFUCIUS.

JUNE 18

A SOWER went forth to sow his seed: and as he sowed, some fell by the wayside; and it was trodden under foot, and the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. And other fell amidst the thorns; and the thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. The seed is the word of God. And those by the wayside are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And those on the rock are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. For what is a man profited,

if he gain the whole world, and lose or forfeit his own self? A certain man said unto Jesus, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, Lord, I will follow thee, but first suffer me to bid farewell to them that are at my home. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

THE GOSPELS.

JUNE 19

HE who has had a fever, even after it has left him, is not in the same state as before unless he was perfectly cured; and the same thing happens in distempers of the soul likewise. If you would not be of an angry temper, then do not feed the habit. Give it nothing to help its increase. Be quiet at first, and reckon the days in which you have not been angry. I used to be angry every day; now every other day; then every third and fourth day; and if you miss it so long as thirty days, offer a sacrifice of thanksgiving to God. For habit is first weakened and then entirely destroyed. Some things are good, some evil, and some indifferent. Now the good are the virtues and whatever partakes of them; and the evil are vices and what partakes of vice; the indifferent lie between these, as riches, health, life, death, pleasure, pain. So strong and unconquerable a thing is human nature. For how can a vine have the properties not of a vine, but of an olive tree, or an olive tree not those of an olive tree, but of a vine? It is impossible. Neither, therefore, is it possible for a human creature entirely to lose human affections. Nature is of all influences the most powerful among mankind, and draws every one, however unwilling and

reluctant, to its own purposes. Do you not often see little dogs caressing and playing with each other, so that you would say nothing could be more friendly? But to learn what this friendship is, throw a bit of meat between and you will see. Do you too throw a bit of an estate betwixt you and your son, and you will see that he will quickly wish you underground, and you him; and then you no doubt, on the other hand, will exclaim, What a son have I brought up! He would bury me alive!

EPICTETUS.

JUNE 20

IF I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things. For now we see in a mirror darkly, but then face to face; now I know in part, but then shall I know even as also I have been known. But now abideth faith, hope, love, these three: and the greatest of these is love.

THE EPISTLES.

JUNE 21

THERE is a very small remnant of worthy disciples of philosophy, perchance some noble nature brought up under good influences and in the absence of temptation. He is like one who retires under the shelter of a wall in the storm of dust and sleet which the driving wind hurries along, and when he sees the rest of mankind full of wickedness, he is content if only he can live his own life and be pure from evil or unrighteousness, and depart in peace and good-will with bright hopes.

The state can only be happy which is planned by artists who make use of the heavenly pattern. The soul is like the eye: when resting upon that on which truth and being shine, the soul perceives and understands, and is radiant with intelligence; but when turning towards the twilight of generation and destruction, then she has opinion only, and goes blinking about, and is first of one opinion and then of another, and seems to have no intelligence.

Whether I am right or not, God only knows; but, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort, and when seen, is also inferred to be the universal author of all things beautiful and right, parent of light, and the law of light in this world, and the source of truth and reason in the other; this is the first great cause which he who would act rationally either in public or private life must behold.

PLATO.

JUNE 22

TO everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep,

and a time to laugh; a time to mourn, and a time to dance; a time to seek, and a time to lose; a time to keep, and a time to cast away; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace. He hath made everything beautiful in its time. That which is hath been already; and that which is to be hath already been. I said in mine heart, God shall judge the righteous and the wicked. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth? Wherefore I saw that there is nothing better than that a man should rejoice in his works, for that is his portion; for who shall bring him back to see what shall be after him? Then I returned and saw all the oppressions that are done under the sun; and behold, the tears of such as were oppressed, and they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive, yea, better than them both did I esteem him which hath not yet been, who hath not seen the evil work that is done under the sun.

ECCLESIASTES.

JUNE 23

BEGIN the morning by saying to thyself, I shall meet with the busybody, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good, that it is beautiful, and of the bad, that it is ugly, and the nature of him who does wrong, that it is akin to me, not only of the same blood, but that it participates in the same intelligence, and the same portion of divinity, I can neither be injured by any of them, for no one can fix on me what is ugly, nor can I be angry with my kinsman nor hate him. For we are made for coöperation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another,

then, is contrary to nature; and it is acting against one another to be vexed and to turn away.

Whatever this is that I am, it is a little flesh, and breath, and the ruling part. As if thou wast now dying, despise the flesh. See the breath also, what kind of a thing it is, air, and not always the same. The third, then, is the ruling part; consider this: Thou art an old man; no longer let this be a slave, no longer be pulled by the strings like a puppet to unsocial movements, no longer be either dissatisfied with thy present lot, or shrink from the future. All that is from the gods is full of providence.

Nothing is more wretched than a man who seeks by conjecture what is in the minds of his neighbors without perceiving that it is sufficient to attend to the dæmon within him, and to reverence it sincerely. And reverence of the dæmon consists in keeping it pure from passion and thoughtlessness, and dissatisfaction with what comes from gods and men. To be vexed at anything which happens is a separation of ourselves from nature.

MARCUS AURELIUS.

JUNE 24

A GREAT door and effectual is opened unto me, and there are many adversaries. Our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world. As we obtained mercy, we faint not; but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.

We are troubled on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed. Wherefore we faint not; but though our outward man is decaying, yet our inward man is

renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens.

If any man is in Christ, he is a new creature: the old things are passed away; behold they are become new.

He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully.

THE EPISTLES.

JUNE 25

STILPO, the philosopher, being asked "Whether the gods were delighted with our adorations and sacrifices?" "You are indiscreet," answered he; "let us withdraw apart, if you would talk of such things."

Most of the occasions of disturbance in the world are grammatical ones; our suits only spring from disputes as to the interpretation of laws, and most wars proceed from the inability of ministers clearly to express the conventions and treaties of amity of princes.

Do not take notice of the juggling in the ancient deifications. After the great and stately pomp of the funeral, so soon as the fire began to mount to the top of the pyramid, and to catch hold of the couch where the body lay, they at the same time turned out an eagle, which, flying upward, signified that the soul went into Paradise. The Thracians, in return of the benefits they had received from Agesilaus, came to bring him word that they had canonized him. "Has your nation," said he to them, "the power to make gods of whom they please? Pray, first deify some one amongst yourselves, and when I shall see what advantage he has by it, I will thank you for your offer."

We are no nearer heaven at the top of Mount Cenis than at the bottom of the sea.

Philosophy has so many faces, so much variety, and has said so many things, that all our dreams and ravings are there to be found. Human fancy can conceive nothing good or bad that is not there. How uprightly soever a judge may mean, if he does not look well to himself, which few care to do, his inclination to friendship, to relationship, to beauty or revenge, and not only things of that weight, but even the fortuitous instinct that makes us favor one thing more than another, and that, without reason's permission, puts the choice upon us in two equal subjects, or some shadow of like vanity, may insensibly insinuate unto his judgment the recommendation or disfavo. of a cause, and make the balance dip.

MONTAIGNE.

JUNE 26

WINNOW not with every wind, and walk not in every path; thus doth the sinner that hath a double tongue.

Be swift to hear; and with patience make thine answer. Glory and dishonor is in talk; and the tongue of a man is his fall.

Be not faint-hearted in giving judgment.

Be as a father unto the fatherless, and instead of a husband unto their mother; so shalt thou be as a son of the Most High, and he shall love thee more than thy brother doth.

He that holdeth wisdom fast shall inherit glory, and wheresoever he entereth, the Lord will bless.

At the first she will walk with him in crooked ways, and will bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her judgments; then will she return again the straight way unto him, and will gladden him, and reveal to him her secrets. Accept not the person of any against thy soul, and rever-

ence no man unto thy falling. Set not thine heart upon unrighteous gains; for thou shalt profit nothing in the day of calamity. Sweet words will multiply a man's friends, and a fair-speaking tongue will multiply courtesies.

Let those that are at peace with thee be many: but thy counsellors one of a thousand. If thou wouldst get thee a friend, get him by proving, and be not in haste to trust him. For there is a friend that is so for his own occasion, and he will not continue in the day of thy affliction. And there is a friend that turneth to enmity, and he will discover strife to thy reproach. And there is a friend that is a companion at the table, and he will not continue in the day of thy affliction, and in thy prosperity he will be as thyself. If thou shalt be brought low, he will be against thee, and will hide himself from thy face.

ECCLESIASTICUS.

JUNE 27

WHAT appearance soever there may be in novelty, I do not easily change for fear of losing by the bargain, and, as I am not capable of choosing, I take other men's choice and keep myself in the station wherein God has placed me. I could not otherwise keep myself from perpetual rolling. Thus have I, by the grace of God, preserved myself entire without anxiety or trouble of conscience, in the ancient faith of our religion, amidst so many sects and divisions as our age has produced. The writings of the ancients, the best authors I mean, being full and solid, tempt and carry me which way almost they will: he that I am reading seems always to have the most force, and I fear that every one in his turn is in the right, though they contradict one another.

Who ever saw old age that did not applaud the past and condemn the present time, laying the fault of his misery and discontent upon the world, and the manners of men.

"Now the old ploughman sighs and shakes his head,
And present times comparing with those fled,
His predecessors' happiness doth praise,
And the great piety of that old race."

'T is an effect of the Divine Providence to suffer his holy Church to be afflicted with so many storms and troubles, by this opposition to rouse pious souls, and to awaken them from that drowsy lethargy, whereinto, by so long tranquillity, they had immerged. If we should lay the loss we have sustained in the number of those who have gone astray in the balance against the benefits we have had by being again put in health, and by having our zeal and force resuscitated by reason of this opposition, I know not whether the utility would not surmount the damage.

Bias, in setting forth the excellent state of a private family, says, "Of which the master is the same within by his own virtue and temper that he is abroad for fear of the laws and report of men." Aristotle says, "Private men serve virtue more painfully and assiduously than those in authority." We prepare ourselves for eminent occasions more out of glory than conscience.

MONTAIGNE.

JUNE 28

PLEASANT words are as an honeycomb,
Sweet to the soul, and health to the bones.
The fining pot is for silver, and the furnace for gold;
But the Lord trieth the hearts.
He that justifieth the wicked, and he that condemneth the righteous,
Both of them alike are an abomination to the Lord.
A friend loveth at all times,
And a brother is born for adversity.
A merry heart is a good medicine,
But a broken spirit drieth up the bones.

The words of a man's mouth are as deep waters;
The well-spring of wisdom is as a flowing brook.
The rich man's wealth is his strong city,
And as an high wall in his own imagination.
A man's gift maketh room for him,
And bringeth him before great men.
A brother offended is harder to be won than a strong city;
And such contentions are like the bars of a castle.
Death and life are in the power of the tongue:
And they that love it shall eat the fruit thereof.
He that maketh many friends doeth it to his own destruction:
But there is a friend that sticketh closer than a brother.
That the soul be without knowledge is not good.
Wealth addeth many friends;
But the poor is separated from his friend.
Many will intreat the favor of the liberal man;
And every man is a friend to him that giveth gifts.
It is an honor for a man to keep aloof from strife,
But every fool will be quarrelling.
The slothful will not plough by reason of the winter:
Therefore he shall beg in harvest, and have nothing.
Even a child maketh himself known by his doings,
Whether his work be pure, and whether it be right.
It is naught, it is naught, saith the buyer;
But when he is gone his way, then he boasteth.

PROVERBS.

JUNE 29

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give

tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other; for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted,

A certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good, save one, that is God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother. And he said, All these things have I observed from my youth up. And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. But when he heard these things, he became exceeding sorrowful; for he was very rich. And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God. For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Then who can be saved? But he said, The things which are impossible with men are possible with God.

THE GOSPELS.

JUNE 30

THE accumulation of gold ruins timocracy. After they get on in trade, and the more they think of this, the less they think of virtue; for when riches and virtue are placed together in the scales of the balance, the one always rises as the other falls; and in proportion as riches and rich men are honored in the state, virtue and the virtuous are dishonored; and so at last, instead of loving contention and glory, men become lovers of trade and money, and they honor and reverence the rich man, and make a

ruler of him, and dishonor the poor man. At the same time their fondness for money makes them unwilling to pay taxes. Then they proceed to make a law which fixes a sum of money as the qualification of citizenship; and they forbid any one whose property is below the amount fixed to share in the government. Just think what would happen if the pilots were to be chosen according to their property, and a poor man refused permission to steer, even though he were a better pilot. Such a state is not one, but two states, the one of poor men, the other of rich men, who are living on the same spot and ever conspiring against one another. Of all conversions, there is none so speedy or so sure as when the ambitious youth changes into the avaricious one. The men of business, stooping as they walk, and pretending never so much as to see those whom they have already ruined, insert the sting — that is, their money — into anybody else who is not on his guard against them, and recover this present or principal sum many times over multiplied into a family of children: this is the way in which they make drone and pauper to abound in the state. Excess of liberty, whether in states or individuals, seems only to pass into excess of slavery; the truth being that the excessive increase of anything often causes a reaction in the opposite direction.

PLATO.

JULY 1

NO man can be perfectly secure against wrong, unless he has become perfectly good; and cities are like individuals in this; for a city if good has a life of peace, but if evil, a life of war within and without.

The love of wealth wholly absorbs men, and never for a moment allows them to think of anything but their own private possessions; on this the soul of every citizen hangs suspended, and can attend to nothing but his daily gain; and every man is ready to learn any branch of knowledge, and to follow any pursuit which tends to this end, and he laughs at

every other; — that is one reason why a city will not be in earnest about any good and honorable pursuit. From an insatiable love of gold and silver every man is willing to endure the practice of any art or contrivance, seemly or unseemly, in the hope of becoming rich; and will make no objection to performing any action, holy or unholy, and utterly base, if only like a beast he have the power of eating and drinking, and procuring for himself in every sort of way the gratification of his lusts.

Seeing that Divine aid is not to be had (*i. e.*, an ordinance from God), there appears to be a need of some bold man who specially honors plainness of speech, and will say outright what is best for the city and citizens, — ordaining what is good and convenient for the whole state amid the corruptions of human souls, opposing the mightiest lusts, and having no man his helper but himself, standing alone and following reason only.

O youth or young man, who fancy you are neglected by the gods, know that if you become worse you shall go to the worse souls, or if better to the better, and in every succession of life and death you will do and suffer what like may fitly suffer at the hands of like. This is a divine justice, which neither you nor any other unfortunate will ever glory in escaping, and which the ordaining powers have specially ordained; take good heed of them, for a day will come when they will take heed of you. If thou sayest, I am small and will creep into the depths of the earth, or I am high and will fly up to heaven, you are not so small or so high but that you shall pay the fitting penalty.

There is an immortal conflict going on among us, which requires marvellous watchfulness, and in that conflict the gods and demi-gods are our allies, and we are their property. Injustice and insolence and folly are the destruction of us, and justice and temperance and wisdom are the salvation of us; and the place of these latter is in the life of the gods, and of their virtues some vestiges may occasionally be discerned among mankind.

PLATO.

JULY 2

FRET not thyself because of evil-doers, neither be thou envious against them that work unrighteousness. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord and do good: dwell in the land, and follow after faithfulness. Delight thyself also in the Lord: and he shall give thee the desires of thy heart. Commit thy way unto the Lord: trust also in him, and he shall bring it to pass. And he shall make thy righteousness to go forth as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth evil devices to pass. For evil-doers shall be cut off: but the meek shall inherit the land, and shall delight themselves in the abundance of peace. The wicked borroweth, and payeth not again: but the righteous dealeth graciously and giveth.

Judge me, O God, and plead my cause against an ungodly nation. O deliver me from the deceitful and unjust man. For thou art the God of my strength: why hast thou cast me off? Why go I mourning because of the oppression of the enemy? O send out thy light and thy truth; let them lead me: let them bring me unto thy holy hill and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: and upon the harp will I praise thee, O God, my God. Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise him who is the health of my countenance, and my God.

Thy throne, O God, is forever and ever: a sceptre of equity is the sceptre of thy kingdom. Thou hast loved righteousness and hated wickedness. Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Oh that I had wings like a dove, then would I fly away and be at rest.

PSALMS.

JULY 3

GOD, in his love of mankind, placed over us the dæmons, who are a superior race, and they with great ease and pleasure to themselves, and no less to us, taking care of us and giving us peace and reverence and order and justice never failing, make the tribes of men happy and peaceful.

To living parents, as is meet, we have to pay the first and greatest and oldest of all debts, considering that all which a man has belongs to those who gave him birth, and brought him up, and he must do all that he can to minister to them: paying the debts due to them for the care and travail which they bestowed upon him of old, in the days of his infancy, and which he is now to pay back to them when they are old and in the extremity of their need. And all his life long he ought never to utter, or to have uttered, an unbecoming word to them; for of all light and winged words he will have to give an account. Nemesis, the messenger of justice, is appointed to watch over them.

For the good man to offer sacrifice to the gods, and hold converse with them by means of prayers and offerings and every kind of service, is the noblest and best of all things, and also the most conducive to a happy life, and very fit and meet. There is no great inclination or readiness on the part of mankind to be made as good, or as quickly good, as possible; rather, the many prove the wisdom of Hesiod, who says that the road to wickedness is smooth and very short, and there is no need of perspiring. "But before virtue the immortal gods have placed the sweat of labor, and long and steep is the way thither, and rugged at first: but when you have reached the top, then, however difficult, it becomes easy."

As a ship sailing on the sea has to be watched night and day, in like manner a city also is sailing on a sea of politics, and is liable to all sorts of insidious assaults; and therefore from morning to night, and from night to morning, rulers

must join hands with rulers, and watchers succeed watchers, receiving and giving up their trust in a perpetual order.

He who is not a good servant will not be a good master; a man should pride himself more upon serving well than upon commanding well, — first upon serving the laws, which is also the service of the gods; in the second place upon having served ancient and honorable men in the days of his youth.

PLATO.

JULY 4

JUSTLY may you, O Lacedæmonians, be praised for this — that you do not give special honor or maintenance to poverty in particular, or to wealth in particular, or to a royal rather than to a private station. For no man ought to have preeminent honor in a state because he surpasses others in wealth, any more than because he is swift or fair or strong, unless he have some virtue in him; nor even if he have virtue, unless he have this particular virtue of temperance.

The right way is to place the goods of the soul first and highest in the scale, always assuming temperance as a condition of them; and in the second place, the goods of the body; and in the third place, those of money and property. And if any legislator or state departs from this rule by giving money the place of honor, or in any way preferring that which is really last, may we not say that he or the state is doing an unholy and unpatriotic thing?

The sea is pleasant enough as a daily companion, but has also a bitter and brackish quality, filling the streets with merchants and shopkeepers, and begetting in the souls of men uncertain and unfaithful ways, making the state unfriendly and unfaithful both to her own citizens and also to other nations. There is a consolation, therefore, in the country producing all things at home, and yet, owing to the ruggedness of the soil, not providing anything in great abun-

dance. Had there been abundance, there might have been a great export trade, and a great return of gold and silver; which, as we may safely affirm, has the most fatal result on a state whose aim is the attainment of just and noble sentiments.

The true lawgiver, like an archer, aims only at that on which some eternal beauty is always attending, and dismisses everything else, whether wealth or any other benefit, when separated from virtue.

The mere preservation and continuance of life is not the most honorable thing for men, as the vulgar think, but the continuance of the best life, while we live.

God governs all things, and chance and opportunity coöperate with him in the government of human affairs. God, holding in his hand the beginning, middle, and end of all that is, moves according to his nature in a straight line toward the accomplishment of his end. Justice always follows him, and is the punisher of those who fall short of the divine law. To that law, he who would be happy holds fast, and follows it in all humility and order; but he who is lifted up with pride or money or honor or beauty, who has a soul hot with folly and youth and insolence, and thinks that he has no need of a guide or ruler, but is able himself to be the guide of others, he is left deserted of God, and, being thus deserted, he takes to him others who are like himself, and dances about in wild confusion, and many think that he is a great man, but in a short time he pays a penalty which justice cannot but approve, and is utterly destroyed.

Thou shalt not touch that which is mine, if thou canst help, or remove the least thing which belongs to me, without my consent, and may I, being of sound mind, do to others as I would that they should do to me.

PLATO.

JULY 5

ALL things come alike to all; there is one event to the righteous and to the wicked; to the good and to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil in all that is done under the sun, that there is one event unto all: yea also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. For to him that is joined with all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. As well their love, as their hatred and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all. There was a little city and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it; now there was found in it a poor wise man, and he by his wisdom saved the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard! Curse not the king, no, not in thy thought; and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter. Cast thy bread upon the waters: for thou shalt find it after many days. He that observeth the wind shall not sow; and he that re-

gardeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that cometh is vanity.

ECCLESIASTES.

JULY 6

WORTHY art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created.

After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne, and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb.

The angels fell before the throne on their faces, and worshipped God, saying, Amen: Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they and whence came they? And he said unto me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple; and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb which is in the midst of the throne shall be

their shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes.

There followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever. And the four and twenty elders fell upon their faces and worshiped God, saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy power and didst reign. If any man hath an ear, let him hear. If any man is for captivity, into captivity he goeth; if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

Righteous art thou, which art and which wast, thou Holy One. Yea, O Lord God, the Almighty, true and righteous are thy judgments.

REVELATION.

JULY 7

I WILL bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the meek shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he answered me, and delivered me from all my fears. They looked unto him, and were lightened; and their faces shall never be confounded. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good; blessed is the man that trusteth in him. O fear the Lord, ye his saints; for there is no want to them that fear him. The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing. Come, ye children, hearken unto me:

I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are towards the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off remembrance of them from the earth. The righteous cried, and the Lord heard, and delivered them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all. Evil shall stay the wicked; and they that hate the righteous shall be condemned. The Lord redeemeth the soul of his servants; and none of them that trust in him shall be condemned.

PSALMS.

JULY 8

SO much are men enslaved to their miserable being that there is no condition so wretched that they will not accept, provided they may live. I have always found the precept that so exactly enjoins so firm a countenance, and so disdainful and indifferent a comportment in the toleration of infirmities, to be merely ceremonial. Why should philosophy, which only has respect to life and its effects, trouble itself about these external appearances? What matter is it if we wring our hands, if we do not wring our thoughts? In so extreme ills, 't is cruelty to require so exact a composedness; 't is no great matter what faces we make, if we find any ease by it; if the body finds itself relieved by complaining, let it complain; if agitation eases him, let him tumble and toss at pleasure; if he finds the disease evaporate extremely to cry out, or, if it do but annul his torments, let him roar.

We need not trouble ourselves to seek out miracles and

strange difficulties ; methinks there are such incomprehensible wonders amongst the things that we ordinarily see, as surpass all difficulties of miracles.

Once asking a Lacedæmonian, what had made him live so long, he made answer, "The ignorance of physic ;" and the Emperor Adrian continually exclaimed as he was dying, that the crowd of physicians had killed him. An ill wrestler turned physician : "Courage," says Diogenes to him, "thou hast done well, for now thou wilt throw those who have formerly thrown thee." But they have this advantage, according to Nicocles, that the sun gives light to success, and the earth covers their failures. Æsop pleasantly represents to us the tyrannical authority physicians usurp over poor creatures, weakened and subdued by sickness and fever, for he tells us that a rich person being asked by his physician what operation he found of the potion he had given him? "I have sweated very much." "That 's good." Another time having asked him how he felt himself after his physic? "I have been very cold, and have had a great shivering upon me." "That 's good." After the third potion he asked him again how he did? "Why, I find myself swelled and puffed up as if I had a dropsy." "That is very well," said the physician. One of his servants coming presently after to inquire how he felt himself, "Truly, friend," said he, "with being too well, I am about to die."

MONTAIGNE.

JULY 9

IT is required in stewards, that a man be found faithful. The kingdom of God is not in word, but in power. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump. Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Know ye not that the saints shall judge the world? And if the world is judged

by you, are ye unworthy to judge the smallest matters? Know ye not that the unrighteous shall not inherit the kingdom of God? It is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? Why not rather be defrauded?

All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any. Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own. Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. Concerning the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one. Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled. But meat will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest by any means this liberty of yours become a stumbling-block to the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh forevermore, that I may not make my brother to stumble. For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to

them that are without law, as without law, that I might gain them that are without law. To the weak I became weak, that I might gain the weak ; I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof.

All things are lawful ; but all things are not expedient. All things are lawful ; but all things edify not. Let no man seek his own, but each his neighbor's good.

THE EPISTLES.

JULY 10

WHAT is it that leads us so often to divination? Cowardice : the dread of events. Hence we flatter the diviners. What, then, is to be done? We should come, as a traveller inquires the road of the person he meets, without any desire for that which turns to the right hand more than to the left ; for he wishes for neither of these, but only for that road which leads him properly. Thus we should come to God as to a guide — just as we make use of our eyes ; not persuading them to show us one object rather than another, but receiving such as they present to us. Foolish man ! would you have anything but what is best? And what is best but what pleases God?

You are a distinct portion of the essence of God, and contain a certain part of him in yourself. Why, then, are you ignorant of your noble birth? Why do not you consider whence you came? Why do not you remember, when you are eating, who you are who eat, and whom you feed? When you are in the company of women, when you are conversing, when you are exercising, when you are disputing, do not you know that it is the Divine you feed, the Divine you exercise? You carry a god about with you, poor wretch, and know nothing of it. Do you suppose I mean some god without you of gold or silver? It is within yourself that you carry him, and you do not observe that you profane him by impure thoughts and unclean actions. If the mere external image

of God were present, you would not dare to act as you do: and when God himself is within you, and hears and sees all, are not you ashamed to think and act thus, — insensible of your own nature and at emnity with God?

EPICTETUS.

JULY 11

ARE we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you? Ye are our epistle, written in our hearts, known and read of all men; written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh. Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God, who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face, which glory was passing away: how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which passeth away was with glory, much more that which remaineth is in glory. Having therefore such a hope, we use great boldness of speech, and are not as Moses, who put a veil upon his face, that the children of Israel should not look steadfastly on the end of that which was passing away: but their minds were hardened; for until this very day, at the reading of the old covenant the same veil remaineth uplifted; which veil is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever it shall turn to the Lord, the veil is taken away.

Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

THE EPISTLES.

JULY 12

HOW strange it is that public station, grand mansions, or sumptuous apparel, or other objects of no real worth, should have power to charm the multitude, while the beauty of a virtuous mind, capable of meeting our affection with an equal love, should have for us no charm. Nothing is more delightful than a return of love, than to live in a constant interchange of friendly cares and good offices. A true friend is a treasure, which no power can wrest from the happy possessor; and even if the favors of fortune were permanent and irrevocable, yet how joyless would life be if not enriched and endeared by the companionship of friends. There is a view of friendship which determines the measure of our affection and good offices by exactly proportioning them to the value and quantity we receive of each, degrading the bond into a mercantile account between creditor and debtor. True friendship is animated by much too liberal and enlarged a spirit to distribute her favor with any careful circumspection, lest she should bestow more than she receives; she scorns to poise the balance so evenly that nothing shall be placed in one scale without its equivalent in the other. In cases in which the life or good name of a friend is concerned, we may deviate a little from the path of strict right, provided our own character be not materially affected — this is the largest concession that should be made to friendship. Human nature is too weak to resist the charms of public office, and men flatter themselves that if they acquire wealth or power by violating the duties of friendship, the world will be too much dazzled by the splendor of the

place to note the unworthy sacrifice by which they obtained it. Therefore true, unfeigned friendship is rarely to be met with among those who are seeking or in possession of the offices of the commonwealth. Where can you find one who seeks his friend's promotion to his own? It is in the hour of adversity that friendship must really prove her truth and strength.

CICERO.

JULY 13

PLEASURE and pain are the first perceptions of children, and these are the forms under which virtue and vice are originally present to them. As to wisdom and true and fixed opinions, happy is the man who acquires them when declining in years, and he who possesses them and the blessings which are contained in them is a perfect man. I mean by education, that training which is given by suitable habits to the first instincts of virtue in children, — when pleasure and friendship and pain and hatred are rightly implanted in souls not yet capable of understanding the nature of them, and who find them, after they have attained reason, to be in harmony with her. This harmony of the soul when perfected is virtue; but the particular training in respect of pleasure and pain, which leads you always to hate what you ought to hate and love what you ought to love, from the beginning to the end, may be separated off, and, in my view, will be rightly called education.

Is not the most just life also the pleasantest? or are there two lives, one of which is the juster and the other the pleasanter? And if there are two, which are the happier — those who lead the justest, or those who lead the pleasantest life? If the gods were to reply, Those who lead the pleasantest, that would be a strange answer, which I should not like to put into the mouth of God. The view which identifies the pleasant and the just and the good and the noble has an excellent moral and religious tendency.

I would inflict very heavy penalties on any one in all the land who should dare to say that there are bad men who lead pleasant lives, or that the profitable and gainful is one thing, and the just another. We shall affirm this to be a most certain truth, that the life which is by the gods deemed to be the happiest is the holiest.

Truth is a noble thing and a lasting, but a thing of which men are hard to be persuaded.

The sound of the voice which reaches and educates the soul we have ventured to term music.

The community which has neither poverty nor riches will always have the noblest principles.

The inspiration of the poets is divine, and often in their strains, by the aid of the Muses and the Graces, they attain truth.

PLATO.

JULY 14

HOW amiable are thy tabernacles, O Lord of hosts; my soul longeth, yea even fainteth, for the courts of the Lord; my heart and my flesh cry out unto the living God. Yea, the sparrow hath found her an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house; they will be still praising thee. Blessed is the man whose strength is in thee; in whose heart are the highways to Zion. Passing through the valley of Weeping they make it a place of springs; yea, the early rain covereth it with blessings. They go from strength to strength. Every one of them appeared before God in Zion. O Lord God of hosts, hear my prayer. Give ear, O God of Jacob. Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. For the Lord God is a sun and shield; the Lord will

give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee. Righteousness and judgment are the foundation of thy throne; mercy and truth go before thy face. The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. They that are planted in the house of the Lord shall flourish in the courts of our God.

The Lord is my strength and song, and he is become my salvation.

PSALMS.

JULY 15

O MY people, hear my word; make you ready to the battle, and in those evils be even as pilgrims upon the earth. For yet a little while and iniquity shall be taken away out of the earth, and righteousness shall reign over us. Let not the sinner say that he hath not sinned, for he shall burn coals of fire upon his head, which saith I have not sinned before God and his glory. Behold, the Lord knoweth all the works of men, their imaginations, their thoughts and their hearts. Who said, Let the earth be made; and it was made: Let the heaven be made; and it was made. And at his word were the stars established, and he knoweth the number of the stars. Who searcheth the deep and the treasures thereof; he hath measured the sea, and what it contained. Who hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters. Who spreadeth out the heaven like a vault: upon the waters hath he founded it. Who hath made in the desert springs of water, and pools upon the tops of the mountains, to send forth rivers from the height to water the earth. Who framed man, and put a heart in the midst of the body, and gave him breath, life, and understanding, yea, the spirit of God Almighty. He who made all things, and searched out hidden things in hidden places, surely he knoweth your

imagination, and what ye think in your hearts. Woe to them that sin, and would fain hide their sin! Forasmuch as the Lord will exactly search out all your works, and he will put you to shame. And when your sins are brought forth before men, ye shall be ashamed, and your own iniquities shall stand as your accusers in that day. What will ye do? or how will ye hide your sins before God and his angels?

ESDRAS.

JULY 16

HE shall come down like rain upon the mown grass; as showers that water the earth. In his day shall the righteous flourish, and abundance of peace till the moon be no more.

Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever.

In the day of my trouble I sought the Lord: my hand was stretched out in the night and slacked not: my soul refused to be comforted. I remember God, and am disquieted: I complain, and my spirit is overwhelmed. Thou holdest mine eyes watching; I am so troubled I cannot speak. I call to remembrance my song in the night; I commune with mine own heart; and my spirit made diligent search. Will the Lord cast off forever? And will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail forevermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?

Mercy and truth are met together, righteousness and peace have kissed each other. Truth springeth out of the earth, and righteousness hath looked down from heaven. For thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee. In the day of my trouble I will call upon thee, for thou wilt answer me. For thou art

great, and doeth wondrous things; thou art God alone. Teach me the way, O Lord; I will walk in thy truth. I will praise thee, O Lord, my God, with my whole heart: and I will glorify thy name forevermore. Thou, O Lord, art a God full of compassion, and gracious, slow to anger and plenteous in mercy.

PSALMS.

JULY 17

CERTAIN Greek writers, who have a reputation as philosophers, have some extraordinary views upon this subject, as indeed what subject is there subtle geniuses have not touched upon? They dissuade their disciples from any very intimate friendships, because they create unnecessary anxieties, and every man has more than enough to call forth his own solicitude, and it is a weakness to be involved in the concerns of others: the best way, they hold, is to have the bonds of union extremely loose, so as always to have it in one's power to tighten or relax them as may be most expedient, for they add that to live exempt from cares is an essential condition of human happiness, but a condition which he who voluntarily distresses himself with cares in which he has no personal interest can never hope to possess. Others teach, that friendship is an affair of self-interest entirely, and that the proper motive for engaging in it is not to gratify the kind and benevolent affections, but only for the good of that assistance and support which is to be gained from the union: and that therefore the less of strength and self-support one has, the more eager he will be to seek for friendship: hence women are more inclined to make friends than men; and the poor and unfortunate, more than the rich and prosperous. What excellent philosophy! To strike out the friendly affections from the moral world would be like blotting the sun out from the natural, each of them being the source of the best and most joyous blessings that the gods have conferred on the sons of men. Take all sentiment

from the heart, and what difference will remain, I do not say between a man and a beast, but between a man and a mere inanimate clod? Away with such philosophers, who represent virtue as hardening the soul against the finer impressions of humanity. A truly good man is very often extremely susceptible of the tenderest sentiments, and his heart expands with joy, or shrinks with sorrow, as good or ill fortune comes to his friend. So we must conclude that as in the case of virtue, so in friendship, those painful sensations which sometimes come from one as well as the other are not sufficient to keep either of them from taking possession of our bosoms.

CICERO.

JULY 18

THE sweetness of suitable and agreeable company cannot, in my opinion, be bought too dear. Oh! what a thing is a friend. How true is that old saying, "that the use of a friend is more pleasing and necessary than the elements of water and fire." We have liberty to lean, but not to lay our whole weight upon others, so as to prop ourselves by their ruin. Decrepitude is a solitary quality. I am sociable even to excess, and I think it reasonable that I should now withdraw my troubles from the sight of the world and keep them to myself; let me shrink and draw up myself in some shell, like a tortoise; let me learn to see men without hanging upon them. If people must be talking about me, I would have it to be justly and truly. I would come again with all my heart from the other world to give any one the lie that should report me other than I was, though he did it to honor me. There is no pleasure to me without communication; there is not so much as a sprightly thought comes into my mind, that it does not grieve me to have produced alone, and that I have no one to tell it to. Seneca says, "If wisdom were conferred with this promise, that I must keep it to myself and not communicate it to others, I

would have none of it." Architas was of my opinion when he said, "that it would be unpleasant even in heaven itself, to wander in those great and divine celestial bodies without a companion." A man should publish and communicate his joy, but as much as he can, conceal and smother his grief. He that makes himself pitied without reason, is a man not to be pitied when there shall be real cause; to be always complaining is the way never to get sympathy; by making himself out always so miserable, he is never commiserated by any.

MONTAIGNE.

JULY 19

BEHOLD, God is the judge, fear him, leave off from your sins and forget your iniquities, to meddle no more with them forever; so shall God lead you forth, and deliver you from all tribulation. The days of tribulation are at hand, and I will deliver you from them. Be not afraid, neither doubt; for God is your guide; and ye who keep my commandments and precepts, saith the Lord God, let not your sins weigh you down, and let not your iniquities lift up themselves. Woe unto them that are fast bound with their sins, and covered with their iniquities, like a field is fast bound with bushes, and the path thereof covered with thorns, that no man may travel through! It is even shut off, and given up to be consumed of fire.

ESDRAS.

Ask counsel of every man that is wise, and despise not any counsel that is profitable. Bless God, and give him thanks, and magnify him, and give him thanks in the sight of all that live for the things which he hath done with you. It is good to bless God, and exalt his name, shewing forth with honor the works of God; and be not slack to give him thanks. It is good to keep close the secret of a king, but to reveal gloriously the works of God. Do good, and evil shall not find you. Good is prayer with fasting and alms and righteousness.

A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold. They that do alms and righteousness shall be filled with life.

For not of any favor of mine, but by the will of your God, I came; wherefore bless him forever.

TOBIT.

JULY 20

THE Lord will be a high tower for the oppressed, a high tower in times of trouble. And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee.

The lines are fallen unto me in pleasant places, yea, I have a goodly heritage. I have set the Lord always before me; because he is at my right hand, I shall not be moved. Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore. Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me and findest no evil purpose in me; I am purposed that my mouth shall not transgress. My steps have held fast to thy paths, my feet have not slipped. Keep me as the apple of the eye; hide me under the shadow of thy wings. I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.

The Lord is my rock, and my fortress, and my deliverer; My God, my strong rock, in him will I trust; my shield, and the horn of my salvation, my high tower. He brought me forth into a large place; he delivered me, because he delighted in me. With the merciful thou wilt shew thyself merciful; with the perfect man thou wilt shew thyself perfect; with the pure thou wilt shew thyself pure; and with the perverse thou wilt shew thyself froward. For thou wilt save the afflicted people; but the haughty eyes thou wilt bring down. It is God that girdeth me with strength, and maketh my way perfect. O my God, I cry in the day-time, but thou answerest not, and in the night season, but find no rest. But thou art

holy. Our fathers trusted in thee, and thou didst deliver them; they trusted in thee, and were not ashamed.

PSALMS.

JULY 21

THE wisdom of the scribe cometh by opportunity of leisure; and he that hath little business shall become wise. How shall he become wise that holdeth the plough, that glorieth in the shaft of the goad, that driveth oxen, and is occupied in their labors, and whose discourse is of the stock of bulls? He will set his heart upon turning his furrows; and his wakefulness is to give his heifers their fodder. So is every artificer and workmaster that passeth his time by night as by day; they that cut gravings of signets, and his diligence is to make great variety; he will set his heart to preserve likeness in his portraiture, and will be wakeful to finish his work. So is the smith sitting by the anvil, and considering the unwrought iron; the vapor of the fire will waste his flesh, and in the heat of the furnace will he wrestle with his work; the noise of the hammer will be ever in his ear, and he will be wakeful to adorn his works perfectly. So is the potter sitting at his work and turning the wheel about with his feet; he will fashion the clay with his arm; he will apply his heart to finish the glazing, and he will be wakeful to make clean the furnace.

All these put their trust in their hands; and each becometh wise in his own work. Without these shall not a city be inhabited; and men shall not sojourn nor walk up and down therein. They shall not be sought for in the council of the people; neither shall they declare instruction and judgment, and where parables are they shall not be found. But they will maintain the fabric of the world; and in the handywork of their craft is their prayer.

Not so he that hath applied his soul, and meditateth on the law of the Most High. He will travel through the land

of strange nations; for he hath tried good things and evil among men. If the great Lord will, he shall be filled with the spirit of understanding; and in prayer give thanks unto the Lord. He shall direct his counsel and knowledge, and on his secrets shall he meditate. Many shall commend his understanding, and so long as the world endureth it shall not be blotted out; his memorial shall not depart, and his name shall live from generation to generation; nations shall declare his wisdom, and the congregation shall tell out his praise. If he continue, he shall leave a greater name than a thousand, and if he die, he addeth thereto.

ECCLESIASTICUS.

JULY 22

THE Lord reigneth, he is apparelled with majesty; the Lord is apparelled, he hath girded himself with strength; the world also is stablished that it cannot be moved. Thy throne is established of old: thou art from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice, the floods lift up their waves. Above the voices of many waters, the mighty breakers of the sea, the Lord on high is mighty. Thy testimonies are very sure; holiness becometh thine house, O Lord, forevermore.

O worship the Lord in the beauty of holiness, tremble before him, all the earth. Say among the nations, the Lord reigneth; the world also is stablished that it cannot be moved; he shall judge the peoples with equity. Let the heavens be glad, and let the earth rejoice; let the sea roar and the fulness thereof; let the field exult, and all that is therein; then shall all the trees of the wood sing for joy before the Lord; for he cometh to judge the earth. He shall judge the world with righteousness, and the peoples with his truth. Make a joyful noise unto the Lord, all the earth; break forth and sing for joy, yea, sing praises. Sing praises unto the Lord with the harp; with the harp and the

voice of melody. With trumpets and sound of cornet make a joyful noise before the King the Lord. Let the sea roar, and the fulness thereof, the world and they that dwell therein; let the floods clap their hands; let the hills sing for joy together before the Lord, for he cometh to judge the earth; he shall judge the world with righteousness, and the peoples with equity.

PSALMS.

JULY 23

CATO says, "There are some who owe more to their bitter enemies than to the friends that seem sweet; for those often tell the truth, these never." Let pleasing truth be told; let flattery, the handmaid of the vices, be put far away, as unworthy, not only of a friend, but of any man above the condition of a slave. A flattering friend may be distinguished and discriminated from a true friend by proper care, as easily as everything disguised and feigned is seen to differ from what is genuine and real.

For me, indeed, Scipio, though suddenly snatched away, still lives and will always live; for I loved the virtue of the man, which is not extinguished. Nor does it float before my eyes only, as I have always had it at hand; it will also be renowned and illustrious with generations to come. No one will ever enter with courage and hope on a high and noble career, without proposing to himself as a standard the memory and image of his virtue. Indeed, of all things which fortune or nature ever gave me, I have nothing that I can compare with the friendship of Scipio. Had the recollection and remembrance of these things died with him, I could not anyhow bear the loss of a man thus bound to me in the closest intimacy and holding me in the dearest love. But they are not blotted out, they are rather nourished and increased by reflection and memory, and were I entirely bereft of them, my advanced age would still be my great comfort, for I can miss his society but for a brief season, and

all sorrows, however heavy, if they can last but a little while, ought to be endured. I exhort you that you so give the foremost place to virtue, without which friendship cannot be, that with the sole exception of virtue, you may think nothing to be preferred to friendship.

CICERO.

JULY 24

ABRAM was very rich in cattle, in silver, and in gold. Lot, also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together. And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left.

The word of the Lord came unto Abram in a vision, saying, Fear not, Abram, I am thy shield, and thy exceeding great reward. And he believed in the Lord; and he counted it to him for righteousness.

Abraham said, Wilt thou consume the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou consume and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous shall be as the wicked; that be far from thee; shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes; peradventure there shall lack five of the fifty right-

eous; wilt thou destroy all the city for lack of five? And he said, I will not destroy it, if I find there forty and five. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not destroy it for the forty's sake. And he said, Oh let not the Lord be angry, and I will speak; peradventure there shall thirty be found there. And he said, I will not do it if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord; peradventure there shall be twenty found there. And he said, I will not destroy it for the twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once; peradventure ten shall be found there. And he said, I will not destroy it for the ten's sake.

GENESIS.

JULY 25

LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed in thine anger, and in thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we bring our years to an end as a tale that is told. The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but labor and sorrow; for it is soon gone, and we fly away. So teach us to number our days, that we may get us an heart of wisdom.

Return, O Lord; how long? and let it repent thee concerning thy servants. O satisfy us in the morning with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory upon their children, and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night.

PSALMS.

JULY 26

THE most fruitful and natural exercise of the mind, in my opinion, is conversation. I find the use of it more sweet than of any other action of life; and for that reason it is that, if I were now compelled to choose, I should sooner, I think, consent to lose my sight than my hearing and speech. The study of books is a languishing and feeble motion, that heats not, whereas conversation teaches and exercises at once.

In my country and in my time, learning improves fortunes enough, but not minds. In the hand of some 't is a sceptre, in that of others a fool's bauble. To hunt after truth is properly our business, and we are inexcusable if we carry on the chase impertinently and ill; to fail of catching it is another thing; for we are born to inquire after truth; it belongs to a greater power to possess it; it is not, as Democritus said, hid in the bottom of the deeps, but rather elevated to an infinite height in the divine knowledge.

I know that the arms of friendship are long enough to reach from one end of the world to the other. In true friendship, I more give myself to my friend than I attract

him to me. I am not only better pleased in doing him service than if he conferred a benefit upon me; but moreover, had rather he should do himself good than me, and he most obliges me when he does so. And if absence be either more pleasant or convenient for him, 't is also more acceptable to me than his presence; neither is it properly absence when we can write to one another. This insatiable desire of personal presence a little implies weakness in the fruition of souls.

If not mirth, at least a temperate countenance in the standers-by, is proper in the presence of a wise sick man; he does not quarrel with health, for seeing himself in a contrary direction; he is pleased to contemplate it sound and entire in others, and at least to enjoy it for company.

A free and generous confession enervates reproach, and disarms slander.

MONTAIGNE.

JULY 27

AND he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign forever and ever. And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words

of the prophecy of this book. Seal not up the words of the prophecy of this book; for the time is at hand. He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still. Behold I come quickly, and my reward is with me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city. I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and offspring of David, the bright, the morning star. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely.

REVELATION.

JULY 28

GOD be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations. Let the peoples praise thee, O God; let all the peoples praise thee. O let the nations be glad and sing for joy; for thou shalt judge the peoples with equity, and govern the nations upon earth. Let the peoples praise thee, O God; let all the peoples praise thee. The earth hath yielded her increase; God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

The rebellious dwell in a dry land. Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. I am weary with my crying; my throat is dried, mine eyes fail while I wait for my God. Answer me, O Lord, for thy lovingkindness is good; accord-

ing to the multitude of thy tender mercies turn thou unto me, and hide not thy face from thy servant; for I am in distress, answer me speedily. The Lord heareth the needy, and despiseth not his prisoners. Let all those that seek thee rejoice and be glad in thee; and let such as love thy salvation say continually, let God be magnified. Be thou to me a rock of habitation whereunto I may continually resort; thou hast given commandment to save me, for thou art my rock and my fortress.

The mountains shall bring peace to the people, and the hills in righteousness.

When I thought how I might know this, it was too powerful for me; until I went into the sanctuary of God and considered their latter end.

PSALMS.

JULY 29

I THEREFORE, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. But unto each one of us was the grace given according to the measure of the gift of Christ. And he gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking

truth in love, may grow up in all things unto him who is the head, even Christ; from whom all the body fitly framed and knit together, through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love. This I say, therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk. Ye did not so learn Christ, if so be that ye heard him and were taught in him, even as truth is in Jesus; that ye put away, as concerning your former manner of life, the old man which waxeth corrupt after the lusts of deceit, and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness, and holiness of truth.

THE EPISTLES.

JULY 30

I THINK Euripides was probably right in saying, "Who knows if life be not death, and death life:" for I think that we are very likely dead; and I have heard a wise man say that at this very moment we are dead, that the body is a tomb.

Rhetoric is of two sorts: one which is mere flattery and disgraceful declamation; the other which is noble and aims at the training and improvement of the souls of the citizens, and strives to say what is best, whether welcome or unwelcome to the audience. There is no profit in a man's life if his body is in an evil plight, for in that case his life also is evil.

Will not the temperate man do what is proper both in relation to gods and men; for he would not be temperate if he did not do what is proper? And in his relation to other men he will do what is just, and in relation to the gods he will do what is holy; and he who does what is just and holy cannot be other than just and holy. And he must be courageous, for the duty of a temperate man is not to follow or to avoid what he ought not, but what he ought, whether things or

men or pleasures or pains, and patiently to endure when he ought: and he who does well must of necessity be happy and blessed, and the evil man who does evil, miserable. He who desires to be happy must pursue and practice temperance, and run away from intemperance as fast as his legs will carry him. Communion and friendship and orderliness and temperance and justice bind together heaven and earth and gods and men, and this universe is therefore called Cosmos or order, not disorder or misrule.

The aim of education is right training in the nursery. He who would be good at anything must practice that thing from his youth upwards. That education from youth upwards which makes a man eagerly pursue the ideal perfection of citizenship, and teaches how rightly to rule and how to obey, is the only training which would be characterized as education. That other sort of training, which aims at the acquisition of wealth or bodily strength, or mere cleverness apart from intelligence and justice, is mean and illiberal, and is not worthy to be called education at all. Those who are rightly educated generally become good men. Education is the first and fairest thing that the best of men can ever have, and though liable to take a wrong direction, is capable of reformation. And this work of reformation is the great business of every man while he lives.

PLATO.

JULY 31

I FIND that elevated souls are not much more proper for low things, than mean souls are to high ones.

This pleasure in travelling is a testimony of uneasiness and irresolution; but these two are our governing and predominating qualities. I see nothing, not so much as in a dream and in a wish, whereon I could set up my rest, variety only and the possession of diversity can satisfy me.

Such there are who will condemn men to death for crimes that they do not themselves repute so much as faults. There

is no man so good who, were he to submit all his thoughts and actions to the laws, would not deserve hanging ten times in his life; nay, and such a one, too, as it were great pity to make away with, and very unjust to punish.

We are so far from being good men, according to the laws of God, that we cannot be so according to our own; human wisdom never yet arrived at the duty that it had itself prescribed; and could it arrive there, it would still prescribe itself others beyond it, to which it would ever aspire and pretend.

A man may regret the better times, but cannot fly from the present.

We go forward with the current, but to turn back towards ourselves is a painful motion. 'T is my opinion that a man should lend himself to others, and only give himself to himself.

Men let themselves out to hire; their faculties are not for themselves, but to be employed for those to whom they have enslaved themselves. We must be thrifty of the liberty of our souls, and never let them out but upon just occasions, which are very few if we judge aright. Do but observe such as have accustomed themselves to be at every one's call, they do it indifferently upon all, as well upon little as upon great occasions; and are without life, when not in the bustle of affairs. It is not so much that they will go, as that they cannot stand still; their souls seek repose in motion, as children do by being rocked in a cradle: they may pronounce themselves as serviceable to their friends as troublesome to themselves.

MONTAIGNE.

AUGUST 1

I AM a sojourner in the earth; hide not thy commandments from me. My soul breaketh for the longing that it hath unto thy judgments at all times. Thy testimonies also are my delight and my counsellors. My soul cleaveth unto the dust: quicken thou me according to thy word.

Make me to understand the way of thy precepts; so shall I meditate of thy wondrous works. My soul melteth for heaviness; strengthen thou me according unto thy word. I have chosen the way of truth; thy judgments have I laid before me. Give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart; and I will walk at liberty, for I have sought thy precepts. I will also speak of thy testimonies before kings, and will not be ashamed, and I will delight myself in thy commandments, which I have loved. The proud have had me greatly in derision, yet have I not swerved from thy law. Thy statutes have been my songs in the house of my pilgrimage. I have remembered thy name, O Lord, in the night, and have kept thy law. At midnight I will rise to give thanks unto thee. Teach me good judgment and knowledge; for I have believed in thy commandments. Before I was afflicted I went astray, but now I observe thy word. Thou art good and doest good; teach me thy statutes. It is good for me that I have been afflicted, that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver. They that fear thee shall see me and be glad, because I have hoped in thy word. I know, O Lord, that thy judgments are righteous, and that in faithfulness thou hast afflicted me. Let thy tender mercies come unto me, that I may live, for thy law is my delight. Unless thy law had been my delight, I should then have perished in mine affliction. I have seen an end of all perfection; but thy commandment is exceeding broad. Oh, how I love thy law! it is my meditation all the day.

PSALMS.

AUGUST 2

I DEBORAH arose a mother in Israel.

They fought from heaven, the stars in their courses fought against Sisera.

If the Lord be with us, why then is all this befallen us,

and where be all his wondrous works which our fathers told us of?

Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast spoken, behold, I will put a fleece of wool on the threshing-floor; if there be dew on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by mine hand, as thou hast spoken. And it was so; for he rose up early on the morrow, and pressed the fleece together, wringing the dew out of the fleece, a bowlful of water. And Gideon said unto God, Let me prove, I pray thee, but this once with the fleece: let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground.

The trees went forth on a time to anoint a king over them: and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness wherewith by me they honor God and man, and go to wave to and fro over the trees? And the trees said to the fig tree, Come thou and reign over us. But the fig tree said unto them, Should I leave my sweetness and my good fruit, and go to wave to and fro over the trees? And the trees said unto the vine, Come thou and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to wave to and fro over the trees? Then said all the trees unto the bramble, Come thou and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

Jephthah vowed a vow unto the Lord, and said, If thou wilt indeed deliver the children of Ammon into mine hand, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, it shall be the Lord's, and I will offer it up for a burnt offering. And Jephthah came to Mizpeh,

unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she was his only child; beside her he had neither son nor daughter.

Samson wist not that the Lord was departed from him.

JUDGES.

AUGUST 3

MY soul waiteth only upon God; from him cometh my salvation. He only is my rock and my salvation; he is my high tower; I shall not be greatly moved. My soul, wait thou only upon God: for my expectation is from him. He only is my rock and my salvation; he is my high tower: I shall not be moved. With God is my salvation and my glory: the rock of my strength, and my refuge is in God. Trust in him at all times, ye people; pour out your heart before him: God is a refuge for us. Surely men of low degree are vanity, and men of high degree are a lie: in the balances they will go up; they are together lighter than vanity. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart thereon. God hath spoken once, twice have I heard this: that power belongeth unto God: also, unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work.

O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee, in a dry and weary land, where no water is. So have I looked upon thee in the sanctuary, to see thy power and thy glory. For thy lovingkindness is better than life; my lips shall praise thee. So will I bless thee while I live; I will lift up my hands in thy name. When I remember thee upon my bed, and meditate on thee in the night watches, my mouth shall praise thee with joyful lips. For thou hast been my help, and in the shadow of thy wings will I rejoice.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

Lord, who shall sojourn in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart. He that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbor. In whose eyes a reprobate is despised; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

PSALMS.

AUGUST 4

THE earth is the Lord's, and the fulness thereof, the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul; he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies: thou hast anointed my head with oil; my

cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

The secret of the Lord is with them that fear him, and he will show them his covenant.

All the paths of the Lord are lovingkindness and truth, unto such as keep his covenant and his testimonies.

I am like a pelican of the wilderness; I am become as an owl of the waste places. My days are like a shadow that declineth, and I am withered like grass. But thou, O Lord, shalt endure forever, and thy memorial unto all generations.

PSALMS.

AUGUST 5

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night.

And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither: and whatsoever he doeth shall prosper. The wicked are not so: but are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the wicked shall perish. Lord, how are mine adversaries increased! Many are they that rise up against me. Many there be which say of my soul: There is no help for him in God. But thou, O Lord, art a shield about me: my glory and the lifter up of mine head. I cry unto the Lord with my voice, and he answereth me out of his holy hill. I laid me down and slept: I awaked: for the Lord sustained me. Salvation belongeth unto the Lord: thy blessing be upon thy people.

Know that the Lord hath set apart him that is godly for

himself. Stand in awe, and sin not; commune with your own heart upon your bed and be still. Offer the sacrifices of righteousness, and put your trust in the Lord. Many there be that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than they have when their corn and their wine are increased. In peace will I both lay me down and sleep, for thou, Lord, alone makest me dwell in safety. O Lord, our Lord, how excellent is thy name in all the earth! Who hast set thy glory upon the heavens. Out of the mouth of babes and sucklings hast thou established strength, because of thine adversaries, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, whatsoever passeth through the paths of the seas.

O Lord, our Lord, how excellent is thy name in all the earth! Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. The wicked walk on every side, when vileness is exalted among the sons of men.

I will sing unto the Lord, because he hath dealt bountifully with me.

PSALMS.

AUGUST 6

THEN the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and declare thou

unto me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who determined the measures thereof, if thou knowest? Or who stretched the line upon it? Whereupon were the foundations thereof fastened? Or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb: when I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and prescribed for it my decree, and set bars and doors, and said, Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed. Hast thou commanded the morning since thy days began, and caused the dayspring to know its place? Hast thou entered into the springs of the sea? or hast thou walked in the recesses of the deep? Have the gates of death been revealed unto thee? Or hast thou seen the gates of the shadow of death? Hast thou comprehended the breadth of the earth? Declare, if thou knowest it all. Where is the way to the dwelling of light; and as for darkness, where is the place thereof? Hast thou entered into the treasuries of the snow, or hast thou seen the treasuries of the hail? By what way is the light parted, or the east wind scattered upon the earth? Hath the rain a father? or who hath begotten the drops of dew? And the hoary frost of heaven, who hath gendered it? Canst thou bind the cluster of the Pleiades, or loose the bands of Orion? Canst thou lead forth the signs of the Zodiac in their season? Or canst thou guide the Bear with her train? Canst thou send forth lightnings, that they may go, and say unto thee, Here we are? Who hath put wisdom in the inward parts? Or who hath given understanding to the mind? Wilt thou hunt the prey for the lioness? Or satisfy the appetite of the young lions, when they couch in their dens, and abide in the covert to lie in wait? Who provideth for the raven his food, when his young ones cry unto God, and wander for lack of meat? Doth the eagle

mount up at thy command, and make her nest on high? Hast thou an arm like God? And canst thou thunder with a voice like him?

Then Job answered the Lord, and said, I know that thou canst do all things, and that no purpose of thine can be restrained. Who is this that hideth counsel without knowledge? Therefore have I uttered that which I understood not, things too wonderful for me, which I knew not. I had heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.

JOB.

AUGUST 7

JOB said, Oh, that I were as in the months of old, as in the days when God watched over me; when his lamp shined upon my head, and by his light I walked through darkness: when the secret of God was upon my tent; when the Almighty was yet with me, and my children were about me. When the ear heard me, then it blessed me; and when the eye saw me, it gave witness unto me; because I delivered the poor that cried, the fatherless also, that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my justice was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the needy, and the cause of him that I knew not I searched out. Unto me men gave ear, and waited, and kept silence for my counsel. And now I am become their song, yea, I am a byword unto them: and my welfare is passed away as a cloud. My soul is poured out within me; days of affliction have taken hold upon me; and I am become like dust and ashes. I cry unto thee, and thou dost not answer me. Thou art turned to be cruel to me: with the might of thy hand thou persecutest me. When I looked for good, then evil came, and when I waited for light,

there came darkness. I am a brother to jackals, and a companion to ostriches.

If I have walked with vanity, and my foot hath hasted to deceit: if my step hath turned out of the way, and mine heart walked after mine eyes; and if any spot hath cleaved to mine hands: if I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel alone, and the fatherless hath not eaten thereof; if I have seen any perishing for want of clothing, and if he were not warmed with the fleece of my sheep: if I have made gold my hope, and have said to the fine gold, Thou art my confidence: if my land cry out against me; let thistles grow instead of wheat and noisome weeds instead of barley.

JOB.

AUGUST 8

ZOPHAR said:—

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven: what canst thou do? Deeper than Sheol: what canst thou know? The measure thereof is longer than the earth, and broader than the sea.

If thou set thine heart aright, and let not unrighteousness dwell in thy tents, thou shalt forget thy misery; thou shalt remember it as waters that are passed away, and thy life shall be clearer than the noonday: though there be darkness, it shall be as the morning; and thou shalt be secure, because there is hope; thou shalt take thy rest in safety: thou shalt lie down, and none shall make thee afraid.

Job said:—

Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind. He discovereth deep things out of darkness. Though he slay me, yet will I wait for him: nevertheless I will maintain my ways before him.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? If a man die, shall he live again? All the years of my warfare would I wait, till my release should come.

Eliphaz said: —

Are the consolations of God too small for thee? Why doth thine heart carry thee away? That thou turnest thy spirit against God?

Job said: —

Miserable comforters are ye all. If your soul were in my soul's stead, I could join words together against you. Even now, behold my witness is in heaven, and he that voucheth for me is on high. For when a few years are come, I shall go the way whence I shall not return. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister; where then is my hope? How long will ye vex my soul, and break me in pieces with words? Behold, I cry out of wrong, but I am not heard; I cry for help, but there is no judgment. He hath fenced up my way that I cannot pass, and hath set darkness in my paths. My kinsfolk have failed, and my familiar friends have forgotten me; and they whom I loved are turned against me. Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. But I know that my redeemer liveth, and that he shall stand up at the last upon the earth: and after my skin hath been thus destroyed, yet without my flesh shall I see God: whom I shall see for myself; and mine eyes shall behold, and not another.

JOB.

AUGUST 9

HE grew up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised and rejected of men, a man of sorrows and acquainted with grief, and as one from whom men hide their face he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. He was oppressed, yet he humbled himself, and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb, yea, he opened not his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief. He was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

Ho, every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher

than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth ; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it. For ye shall go out with joy, and be led forth with peace ; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

ISAIAH.

AUGUST 10

WHEN Job's three friends heard of all this evil that was come upon him, they came every one from his own place, and they made an appointment together to come to bemoan him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept ; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him ; for they saw that his grief was very great.

Job said : —

Let the day perish wherein I was born,
Let that day be darkness ;
Let not God regard it from above,
Neither let the light shine upon it,
Let darkness and the shadow of death claim it for their own ;
Let a cloud dwell upon it ;
Let all that maketh black the day terrify it.

Why died I not from the womb?
For now should I have lain down and been quiet;
I should have slept; then had I been at rest:
With kings and counsellors of the earth,
Which built up waste places for themselves,
Or with princes that had gold,
Who filled their houses with silver:
There the wicked cease from troubling,
And there the weary be at rest.
There the prisoners are at ease together;
They hear not the voice of the taskmaster.
Wherefore is light given to him that is in misery,
And life unto the bitter in soul;
Which long for death, but it cometh not;
Which rejoice exceedingly,
And are glad, when they can find the grave?
Why is light given to a man whose way is hid,
And whom God hath hedged in?
I am not at ease, neither am I quiet, neither have I rest;
But trouble cometh.

Eliphaz said: —

Behold thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast confirmed the feeble knees.
But now it is come unto thee, and thou faintest;
It toucheth thee, and thou art troubled.
Is not thy fear of God thy confidence,
And thy hope the integrity of thy ways?
Remember, I pray thee, who ever perished being innocent?
Or where were the upright cut off?
According as I have seen, they that plow iniquity,
And sow trouble, reap the same.
By the breath of God they perish,
And by the blast of his anger are they consumed.
Now a thing was secretly brought to me,

And mine ear received a whisper thereof.
In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.
Then a spirit passed before my face;
The hair of my flesh stood up.
It stood still, but I could not discern the appearance thereof;
A form was before mine eyes:
There was silence, and I heard a voice saying,
Shall mortal man be more just than God?
Shall a man be more pure than his Maker?
For affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground;
But man is born unto trouble,
As the sparks fly upward.

JOB.

AUGUST 11

THE word of the Lord came unto Elijah, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook. And it came to pass after a while that the brook dried up, because there was no rain in the land. And the word of the Lord came unto him, saying, Arise, get thee to Zarephath and dwell there; behold, I have commanded a widow woman there to sustain thee. And when he came to the gate of the city, behold, a widow woman was there gathering sticks; and he called to her and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of

meal in the barrel, and a little oil in the cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die. And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith the Lord, the God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

And she went and did according to the saying of Elijah; and she, and he, and her house did eat many days. The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

KINGS.

Ruth said, Intreat me not to leave thee, and to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.

And they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bittely with me. I went out full, and the Lord hath brought me home again empty.

RUTH.

AUGUST 12

THE heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language; their voice cannot be heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his

course. His going forth is from the end of the heaven, and his circuit unto the ends of it : and there is nothing hid from the heat thereof. The law of the Lord is perfect, restoring the soul : the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever : the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold : sweeter also than honey and the honeycomb. Moreover by them is thy servant warned ; in keeping of them there is great reward. Who can discern his errors ? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins : let them not have dominion over me : then shall I be perfect, and I shall be clear from great transgression. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock, and my redeemer.

Turn thee unto me, and have mercy upon me : for I am desolate and afflicted. The troubles of my heart are enlarged : O bring thou me out of my distresses. O keep my soul, and deliver me : let me not be ashamed, for I put my trust in thee. Let integrity and uprightness preserve me ; for I wait on thee. I hate the congregation of evil-doers, and will not sit with the wicked. Lord, I love the habitation of thy house, and the place where thy glory dwelleth. As for me, I will walk in mine integrity, redeem me, and be merciful unto me.

PSALMS.

AUGUST 13

THUS saith the Lord, Of a truth I brought you through the sea, and where there was no path I made for you highways ; I gave you Moses for a leader and Aaron for a priest. I gave you light in a pillar of fire, and great wonders have I done for you, yet have ye forgotten me, saith the Lord. The quails were for a token to you ;

I gave you a camp for your safeguard, nevertheless ye murmured there, and ye triumphed not in my name for the destruction of your enemies, but ever to this day do ye murmur. Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry unto me, saying, Why hast thou brought us into this wilderness to kill us? It had been better for us to have served the Egyptians than to die in this wilderness. I had pity upon your mournings, and gave you manna for food; ye did eat angels' bread. When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees. I divided among you fruitful lands, I cast out the Canaanites and the Philistines before you; what shall I yet do more for you? saith the Lord. When ye were in the wilderness at the bitter river, being athirst, and blaspheming my name, I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet. What shall I do unto thee, O Jacob? thou, Judah, wouldest not obey me; I will turn me to other nations, and unto them will I give my name, that they may keep my statutes. Seeing ye have forsaken me, I also will forsake you. When ye ask me to be merciful unto you, I will have no mercy upon you. Whensoever ye shall call upon me, I will not hear you. Ye have not, as it were, forsaken me, but your own selves, saith the Lord.

ESDRAS.

AUGUST 14

WOE unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire; that saith, I will build me a wide house and spacious chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign because thou strivest to excel in cedar? did not thy father eat and drink, and do judgment and justice? then it was well with him.

I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you hope in your latter end. He that scattered Israel will gather him, and keep him as a shepherd doth his flock. A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children; she refuseth to be comforted for her children, because they are not.

Though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.

The Lord is my portion, saith my soul, therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. The Lord will not cast off forever. For though he cause grief, yet will he have compassion, according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.

Heal me, O Lord, and I shall be healed, save me, and I shall be saved; for thou art my praise.

JEREMIAH.

AUGUST 15

TAKE heed, brethren, lest there be in any one of you an evil heart of unbelief in falling away from the living God; but exhort one another day by day, so long as it is called to-day, lest any one of you be hardened by the deceitfulness of sin.

Let us fear, lest, a promise being left of entering into his rest, any one of you should seem to have come short of it. There remaineth a sabbath rest for the people of God. Let us labor therefore to enter into that rest. The word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thought and intents of the heart. We have not a high priest that cannot be

touched with the feeling of our infirmities ; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

Though he was a son, yet learned he obedience by the things which he suffered. The law made nothing perfect, but the bringing in of a better hope did, through which we draw nigh unto God. For the law having a shadow of good things to come, it can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. If ye endure chastening, God dealeth with you as with sons. All chastening seemeth for the present to be not joyous, but grievous, yet afterwards it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.

Follow peace with all men, and holiness. We have not here an abiding city, but we seek after one which is to come. To do good and to communicate forget not : for with such sacrifices God is well pleased. Pray for us : for we are persuaded that we have a good conscience, desiring to live honestly in all things.

THE EPISTLES.

AUGUST 16

BLESS the Lord, O my soul. O Lord my God, thou art very great ; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment ; who stretchest out the heavens like a curtain : who layeth the beams of his chambers in the waters ; who maketh the clouds his chariot ; who walketh upon the wings of the wind : who maketh winds his messengers ; his ministers a flaming fire : who laid the foundations of the earth, that it should not be moved forever. Thou coveredst it with the deep as with a vesture ; the waters stood above the mountains. At thy rebuke they fled ; at the voice of thy thunder they hasted

away; they went up by the mountains, they went down by the valleys, unto the place which thou hadst founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth forth springs into the valleys; they run among the mountains: they give drink to every beast of the field; the wild asses quench their thirst. By them the fowl of the heaven have their habitation, they sing among the branches. He watereth the mountains from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth: and wine that maketh glad the heart of man, and oil to make his face to shine, and bread that strengtheneth man's heart. The trees of the Lord are satisfied; the cedars of Lebanon, which he hath planted; where the birds make their nests: as for the stork, the fir trees are her house. The high mountains are for the wild goats; the rocks are a refuge for the conies. He appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night; wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they get them away, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening. O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches. Yonder is the sea, great and wide, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is leviathan, whom thou hast formed to take his pastime therein. These wait all upon thee, that thou mayest give them their meat in due season. That thou givest unto them they gather; thou openest thine hand, they are satisfied with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created, and thou renewest the face of the ground. Let the glory of the Lord endure forever;

let the Lord rejoice in his works; who looketh on the earth, and it trembleth; he toucheth the mountains and they smoke. I will sing unto the Lord as long as I live; I will sing praise to my God while I have any being. Let my meditation be sweet unto him; I will rejoice in the Lord. Let sinners be consumed out of the earth, and let the wicked be no more. Bless the Lord, O my soul. Praise ye the Lord.

PSALMS.

AUGUST 17

ELIPHAZ said: —
I would seek unto God,
And unto God would I commit my cause:
Which doeth great things and unsearchable;
Marvellous things without number;
He taketh the wise in their own craftiness,
And the counsel of the froward is carried headlong.
They meet with darkness in the day-time,
And grope at noonday as in the night.
Behold, happy is the man whom God correcteth;
Therefore despise not thou the chastening of the Almighty.
For he maketh sore, and bindeth up;
He woundeth, and his hands make whole.
He shall deliver thee in six troubles;
Yea, in seven there shall no evil touch thee.
At destruction and dearth thou shalt laugh;
Neither shalt thou be afraid of the beasts of the earth.
Thou shalt come to thy grave in a full age,
Like as a shock of corn cometh in in its season.

Job said: —
Oh that my vexation were but weighed,
And my calamity laid in the balances together!
For now it would be heavier than the sands of the seas:
For the arrows of the Almighty are within me,
The poison whereof my spirit drinketh up.
Oh that I might have my request;

And that God would grant me the thing that I long for:
Even that it would please God to crush me;
That he would loose his hand and cut me off!
What is my strength that I should wait?
And what is mine end, that I should be patient?
Is there not a warfare to man upon earth?
And are not his days like the days of an hireling?
So am I made to possess months of vanity,
And wearisome nights are appointed to me.
When I lie down, I say,
When shall I arise? but the night is long,
And I am full of tossings to and fro unto the dawning of the day.
My days are swifter than a weaver's shuttle,
And are spent without hope.
As the cloud is consumed and vanisheth away,
So he that goeth down to the grave shall come up no more;
He shall return no more to his house,
Neither shall his place know him any more.
When I say, My bed shall comfort me,
My couch shall ease my complaint;
Then thou scarest me with dreams,
And terrifiest me through visions.
I loathe my life; I would not live alway:
Let me alone; for my days are vanity.
What is man, that thou shouldest magnify him,
And that thou shouldest set thine heart upon him,
And that thou shouldest visit him every morning,
And try him every moment?
Now my days are swifter than a post:
They flee away, they see no good;
They are passed away as the swift ships;
As the eagle that swoopeth on the prey.
For he is not a man as I am, that I should answer him,
That we should come together in judgment.
There is no daysman betwixt us,

That might lay his hand upon us both.
My soul is weary of my life;
I will give free course to my complaint;
I will speak in the bitterness of my soul.
Thine hands have framed me and fashioned me
Together round about; yet thou dost destroy me.
Thou hast granted me life and favor,
And thy visitation hath preserved my spirit.
Are not my days few? cease then,
And let me alone, that I may take comfort a little,
Before I go whence I shall not return,
Even to the land of darkness and of the shadow of death;
A land of thick darkness, as darkness itself;
A land of the shadow of death, without any order,
And where the light is as darkness.

JOB.

AUGUST 18

ONLY be strong and very courageous, to observe to do according to all the law which Moses my servant commanded thee: turn not to the right hand or to the left, that thou mayest have good success whithersoever thou goest. Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.

When Joshua was by Jericho, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I now come. Put off thy shoe from off thy foot; for the place whereon thou standest is holy.

One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you. Take good heed therefore unto yourself, that ye love the Lord your God. Behold, this day I am going the way of all the earth, and ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your

God spake concerning you: all are come to pass unto you, not one thing hath failed thereof. And it shall come to pass, that as all the good things are come unto you of which the Lord your God spake unto you, so shall the Lord bring upon you all the evil things. When ye transgress the covenant of the Lord your God, and go and serve other gods, and bow down yourselves to them: then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you. Now therefore fear the Lord, and serve him in sincerity and in truth. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve: but as for me and my house, we will serve the Lord.

And the people said unto Joshua, Nay: but we will serve the Lord.

JOSHUA.

AUGUST 19

CRY aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure, and oppress all your laborers. Behold, ye fast for strife and contention, and to smite with the fist of wickedness: ye fast not this day so as to make your voice to be heard on high. Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him,

and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee: the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in darkness, and thine obscurity be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make strong thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in.

ISAIAH.

AUGUST 20

TO the Lord our God belongeth righteousness, but unto us confusion of face, for that we have sinned before the Lord and disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments of the Lord that he hath set before us; since the day that the Lord brought our fathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have dealt unadvisedly in not hearkening unto his voice. To the Lord our God belongeth righteousness, but unto us and to our fathers confusion of face, as at this day. For all these plagues are come upon us, which the Lord hath pronounced against us. Yet have we not entreated the favor of the Lord, in turning every one from the thoughts of his wicked heart. Therefore hath the Lord kept watch over the plagues, and the Lord hath brought them upon us; for the Lord is righteous in all his works

which he hath commanded us. Yet we have not hearkened unto his voice, to walk in the commandments of the Lord that he hath set before us. O Lord, look down from thine holy house and consider us; incline thine ear, O Lord, and hear; open thine eyes and behold; the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee glory and righteousness, O Lord. O Lord Almighty, thou God of Israel, the soul in anguish, the troubled spirit, crieth unto thee. Hear, O Lord, and have mercy: for thou art a merciful God: yea, have mercy upon us, because we have sinned before thee. Behold, we are yet this day in our captivity, where thou hast scattered us for a reproach and a curse, and to be subject to penalty according to all the iniquities of our fathers which departed from the Lord our God.

BARUCH.

AUGUST 21

BETTER is an handful with quietness than two handfuls with labor and vexation of spirit. Two are better than one; because they have a good reward for their labor, for if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up. Better is a pious and wise youth than an old and foolish king, who knoweth not how to receive admonition any more. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; this also is vanity. When goods increase, they are increased that eat them; and what advantage is there to the owner thereof, saving the beholding of them with the eyes. The sleep of a laboring man is sweet, whether he eat little or much; but the fulness of the rich will not suffer him to sleep. There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt; and those riches perish by evil adventure. There is an evil which I have seen under the sun, and it is heavy upon men: a man to whom

God giveth riches, wealth, and honor, so that he lacketh nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity, and it is an evil disease. All the labor of man is for his mouth, and the appetite is not filled. Who knoweth what is good for man in his life, all the days of his vain life which he spendeth as a shadow? For who can tell a man what shall be after him under the sun? A good name is better than precious ointment; and the day of death than the day of one's birth. It is better to go to the house of mourning, than to go to the house of feasting. Sorrow is better than laughter; for by the sadness of the countenance the heart is made glad. The heart of the wise is in the house of mourning: but the heart of fools is in the houses of mirth. It is better to hear the rebuke of the wise, than for a man to hear the song of fools. Better is the end of a thing than the beginning thereof, and the patient in spirit is better than the proud in spirit.

ECCLESIASTES.

AUGUST 22

GOD is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be moved in the heart of the seas; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early. The nations raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire. Be

still and know that I am God; I will be exalted among the nations, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.

For it was not an enemy that reproached me: then I could have borne it; neither was it he that hated me that did magnify himself against me: then I would have hid myself from him; but it was thou, a man mine equal, my companion and my familiar friend. We took sweet counsel together, we walked in the house of God with the throng. His mouth was smooth as butter, but his heart was war; his words were softer than oil, yet were they drawn swords. Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved. My soul is among lions.

From the end of the earth will I call unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a refuge for me, and a strong tower from the enemy. I will dwell in thy tabernacle forever, I will take refuge in the covert of thy wings.

PSALMS.

AUGUST 23

JOB said, How hast thou helped him that is without power? How hast thou saved the arm that hath no strength? He hangeth the earth upon nothing: he bindeth up the waters in his thick clouds. He stirreth up the sea with his power. By his spirit the heavens are garnished. Lo, these are but the outskirts of his ways; and how small a whisper do we hear of him! But the thunder of his power who can understand?

Till I die I will not put away mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live. For what is the hope of the godless, though he get him gain, when God taketh away his soul? There is a path no bird of prey knoweth; neither hath the falcon's eye seen it; the proud beasts have not trodden it, nor hath the fierce lion passed thereby. His

eye seeth every precious thing; and the thing that is hid bringeth he forth to light. But where shall wisdom be found; and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The deep saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. Gold and glass cannot equal it; neither shall the exchange thereof be jewels of fine gold. No mention shall be made of coral or of crystal: yea, the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? And where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. God understandeth the way thereof, and he knoweth the place thereof. And unto man he saith, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding.

JOB.

AUGUST 24

THINE own things, that are grown up with thee, canst thou not know; how then can thy vessel comprehend the way of the Most High? and how can he that is already worn out with the corrupted world understand the way of the incorruptible? And when I heard these things, I fell upon my face, and said, It were better that we were not here at all, than that we should come hither and live in the midst of ungodliness, and suffer, and not know wherefore.

Ponder now by thyself, how great wickedness a grain of evil seed hath brought forth. When the ears that are without number shall be sown, how great a floor shall they fill?

If I have found favor in thy sight, and if it be possible, and if I be meet therefore, show me this, Whether there be more to come than is past, or whether the more part is gone over us. For what is gone I know, but what is for to come I

know not. He answered me and said, As touching thy life I am not sent to show thee; for I do not know it. Number me them that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered, open me the chambers that are closed, and bring me forth the winds that in them are shut up, or show me the image of a voice: and then will I declare to thee the travail (of Israel) that thou askest to see. Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgments, or the end of the love that I have promised unto my people. I will liken my judgments unto a ring; like as there is no slackness of them that be last, even so there is no swiftness of them that be first.

In the beginning, when the earth was made, before the outgoings of the world were fixed, or even the gatherings of the winds blew, before the voices of the thunder sounded, and before the flashes of the lightning shone, or ever the foundations of paradise were laid, before the fair flowers were seen, or ever the powers of the earthquake were established, before the innumerable hosts of angels were gathered together, or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the footstool of Zion was established, or ere the present years were sought out, or ever the imaginations of them that now sin were estranged, before they were sealed that have gathered faith for a treasure: then did I consider these things, and they all were made through me alone, and through none other; as by me also they shall be ended, and by none other. For evil shall be blotted out, and deceit shall be quenched; and faith shall flourish, and corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

For thou hast a treasure of good works laid up with the most High, but it shall not be shewed thee until the last times.

Now therefore set thine house in order, and reprove thy

people, comfort the lowly among them, and instruct such of them as be wise, and now renounce the life that is corruptible, and let go from thee mortal thoughts. Cast away from thee the burdens of man, put off now thy weak nature, and lay aside the thoughts that are most grievous unto thee; and come hither, and I shall light a lamp of understanding in thine heart which shall not be put out.

ESDRAS.

AUGUST 25

I SAID, I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle, while the wicked is before me.

My heart was hot within me; while I was musing the fire kindled; then spake I with my tongue: Lord, make me to know mine end, and the measure of my days, what it is; let me know how frail I am. Behold thou hast made my days as handbreadths, and mine age is as nothing before thee. Surely every man at his best estate is altogether vanity. Surely every man walketh in a vain show. Surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth, because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth; surely every man is vanity. Hear my prayer, O Lord, and give ear unto my cry: hold not thy peace at my tears; for I am a stranger with thee, a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more.

With the merciful thou wilt shew thyself merciful; with the perfect man thou wilt shew thyself perfect; with the pure thou wilt shew thyself pure; and with the perverse

thou wilt shew thyself froward. For thou wilt save the afflicted people ; but the haughty eyes thou wilt bring down. For thou wilt light my lamp ; the Lord my God will lighten my darkness. It is God that girdeth me with strength, and maketh my way perfect. O my God, I cry in the day-time, but thou answerest not ; and in the night season, but find no rest. But thou art holy. Our fathers trusted in thee, and thou didst deliver them ; they trusted in thee, and were not ashamed.

PSALMS.

AUGUST 26

I SAID in mine heart, Go to now, I will prove thee with mirth : therefore enjoy pleasure : and behold this also was vanity. I said of laughter, It is mad ; and of mirth, What doeth it? I searched in mine heart how to cheer my flesh with wine, mine heart yet guiding me with wisdom, and how to lay hold on folly, till I might see what it was good for the sons of men that they should do under the heaven all the days of their life. I made me great works, I builded me houses ; I planted me vineyards. I made me gardens and parks, and I planted trees in them of all kinds of fruit ; I made me pools of water to water therefrom the forest where trees were reared : I bought menservants and maidens, and had servants born in my house ; also I had great possessions of herds and flocks above all that were before me in Jerusalem ; I gathered me also silver and gold, and the peculiar treasures of kings and of the provinces ; I gat me men singers and women singers. So I was great, and increased more than all that were before me in Jerusalem ; also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them : I withheld not my heart from any joy, for my heart rejoiced because of all my labor ; and this was my portion from all my labor. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do ; and, behold, all

was vanity and a striving after wind, and there was no profit under the sun.

ECCLESIASTES.

AUGUST 27

ZOPHAR said, —

Knoweth thou not this of old time, that the triumphing of the wicked is short, and the joy of the godless but for a moment? He shall fly away as a dream, and shall not be found. Because he knew no quietness within him, he shall not save aught of that wherein he delighteth. The heavens shall reveal his iniquity, and the earth shall rise up against him.

Job said, —

Wherefore do the wicked live; become old, yea, wax mighty in power? One dieth in his full strength, being wholly at ease and quiet; and another dieth in bitterness of soul and never tasteth of good; they lie down alike in the dust, and the worm covereth them. How then comfort ye me in vain, seeing in your answers there remaineth only falsehood?

Eliphaz said, —

If thou return to the Almighty, thou shalt be built up; and the Almighty shall be thy treasure, and precious silver unto thee. Thou shalt make thy prayer unto him, and he shall hear thee; and light shall shine upon thy way.

Job said, —

Oh that I knew where I might find him; that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me. Would he contend with me in the greatness of his power? Nay; but he would give heed unto me. Behold I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, when he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him. But he knoweth the way that I take. When he hath tried me, I

shall come forth as gold. When I consider, I am afraid of him. For God hath made my heart faint, and the Almighty hath troubled me.

JOB.

AUGUST 28

BE not deceived; evil company doth corrupt good manners. Awake up righteously, and sin not. Some one will say, How are the dead raised up, and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. Howbeit that is not first which is spiritual, but that which is natural; then, that which is spiritual. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality. Wherefore, be ye steadfast, immovable, always abounding in the work of the Lord.

For indeed we that are in this tabernacle do groan, being burdened, not that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed

up of life. He that wrought us for this very thing is God, who gave unto us the earnest of the spirit.

THE EPISTLES.

AUGUST 29

BLESSED is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Thou art my hiding-place: thou wilt preserve me from trouble: thou wilt compass me about with songs of deliverance. Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.

Better is a little that the righteous hath than the abundance of many wicked.

A man's goings are established of the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down; but the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread. I have seen the wicked in great power, and spreading himself like a green tree in its native soil: yet he passed away, and lo, he was not; yea, I sought him, but he could not be found. Mark the perfect man and behold the upright; for the latter end of that man is peace.

PSALMS.

AUGUST 30

THUS saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets; whom they would not hear, but set my counsels at nought. The mother that bare

them saith unto them, Go your way, O my children ; for I am a widow and forsaken. I brought you up with gladness, and with sorrow and heaviness have I lost you ; for ye have sinned before the Lord God, and done that which is evil before me. But what shall I now do unto you? for I am a widow and forsaken ; go your way, O my children, and ask mercy of the Lord.

Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem which I would have given unto Israel. Their glory also will I take unto me, and give them the everlasting tabernacles which I have prepared for them. They shall have the tree of life for an ointment of sweet savor ; they shall neither labor, nor be weary. Ask, and ye shall receive ; the kingdom is already prepared for you : watch. Fear not, thou mother of the children ; for I have chosen thee, saith the Lord. Do right to the widow, judge the fatherless, give to the poor, defend the orphan, clothe the naked, heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come unto the sight of my glory. Keep the old and young within thy walls. Abide still, O my people, and take thy rest, for thy quietness shall come. Be not careful overmuch : for when the day of tribulation and anguish cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance. Be joyful, O thou mother, with thy children, for I will deliver thee, saith the Lord. Embrace thy children until I come, and proclaim mercy unto them, for my wells run over, and my grace shall not fail.

O ye nations, that hear and understand, look for your shepherd, he shall give you everlasting rest ; for he is nigh at hand. Be ready to the rewards of the kingdom, for the everlasting light shall shine upon you forevermore. Flee the shadow of this world, receive the joyfulness of your glory. O receive that which is given you of the Lord, and be joyful. Give thanks unto him that hath called you to heavenly kingdoms. They that withdrew them from the shadow of the

world have received glorious garments of the Lord. These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God; now are they crowned, and receive palms.

For the first Adam, bearing a wicked heart, transgressed, and was overcome; and not he only, but all they also that are born of him. This disease was made permanent; and the law was in the heart of the people along with the wickedness of the root; so the good departed away, and that which was wicked abode still. I have gone hither and thither through the nations, and I see that they abound in wealth, and think not upon thy commandments. Thou shalt find that men who may be reckoned by name have kept thy precepts; but nations thou shall not find. Thy heart hath utterly failed thee in regarding this world, and thinkest thou to comprehend the way of the Most High?

ESDRAS.

AUGUST 31

O GIVE thanks unto the Lord; for he is good: for his mercy endureth forever. Let them now that fear the Lord say, That his mercy endureth forever. Out of my distress I called upon the Lord, the Lord answered me and set me in a large place. The Lord is on my side; I will not fear; what can man do unto me? It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. Open to me the gates of righteousness: I will enter into them, I will give thanks unto the Lord. The stone which the builders rejected is become the head of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it. Blessed is he that cometh in the name of the Lord. Thou art my God, I will give thanks unto thee; thou art my God, I will exalt thee. O give thanks unto the Lord; for he is good: for his mercy endureth forever.

Blessed are they that are perfect in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, that seek him with the whole heart. Wherewith shall a young man cleanse his way? By taking heed thereto, according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I laid up in mine heart, that I might not sin against thee. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word. Open thou mine eyes, that I may behold wondrous things out of thy law.

PSALMS.

SEPTEMBER 1

IT requires a perfectly virtuous prince to be able, with a great company, to serve a small one. When the superiors of the people do not make enjoyment a thing common to the people and themselves, they do wrong. When a ruler rejoices in the joy of his people, they also rejoice in his joy; when he grieves at the sorrow of his people, they also grieve at his sorrow. A sympathy of joy will pervade the empire; a sympathy of sorrow will do the same.

Descending along with the current, and forgetting to return, is what I call yielding to it. Pressing up against it, and forgetting to return, is what I call urging their way against it. Pursuing the chase without satiety is what I call being wild. Delighting in wine without satiety is what I call being lost. The ancient emperors had no pleasures to which they gave themselves as on the flowing stream: no doings which might be so characterized as wild and lost.

If you will put in practice a benevolent government, this people will love you and all above them, and will die for their officers.

A prince lays the foundation of the inheritance, and hands down the beginning which he has made, doing what may be continued by his successors. As to the accomplishment of the great result, that is with Heaven.

Confucius said, "The flowing progress of virtue is more rapid than the transmission of imperial orders by stages and couriers."

"When Heaven sends down calamities, it is still possible to escape from them; when we occasion the calamities ourselves, it is not possible any longer to live."

The man who would be benevolent is like the archer. The archer adjusts himself, and then shoots. If he misses, he does not murmur against those who surpass him. He simply turns round and seeks the cause of his failure in himself.

The great Shun had a still greater delight in what was good. He regarded virtue as the common property of himself and others, giving up his own way to follow that of others, and delighting to learn from others to practice what was good. There is no attribute of the superior man greater than his helping men to practise virtue.

It is said in the Book of Poetry, "Be always studious to be in harmony with the ordinances of God, and you will obtain much happiness. Benevolence is the tranquil habitation of man, and righteousness is his straight path. Alas for them who leave the tranquil dwelling empty, and do not reside in it, and who abandon the right path and do not pursue it.

MENCIUS.

SEPTEMBER 2

NO one ever saw Socrates doing, or heard him saying anything impious or profane; but he would hold discourse from time to time on what concerned mankind, considering what was pious, what impious; what was becoming, what unbecoming; what was just, what unjust; what was saintly, what unsaintly; what was fortitude, what cowardice; what a state was, and what was the character of a statesman; what was the nature of government over men, and the qualities of one skilled in governing them: and

though the multitude were enraged at him, he considered it of more importance to observe his oath than to gratify the people contrary to what was right, or to seek safety against those who menaced him; for he thought that the gods paid regard to men, not in the way in which some persons suppose, who imagine that the gods know some things and do not know others, but he considered that the gods know all things, what is said, what is done, and what is meditated in silence, and are present everywhere, and give admonition to men concerning everything human. I wonder how the Athenians were ever persuaded that Socrates had not right sentiments concerning the gods, a man who never said or did anything impious towards the gods, but spoke and acted in such a manner with respect to them that any other who had spoken and acted in the same manner would have been considered eminently pious.

A statuary, he said, must express the working of the mind by the form.

"I wonder, Socrates," said Pericles, "how our city ever degenerated." "I imagine," said Socrates, "that as some other nations have grown indolent through excessive exaltation of power, so likewise the Athenians, after attaining great preëminence, grew neglectful of themselves, and consequently became degenerate."

XENOPHON.

SEPTEMBER 3

ENNIUS well observes, It is in the hour of adversity that friendship must chiefly prove her truth and strength. The deserting of a friend in his distress, or neglecting him in one's own prosperity, are the two things which discover the weakness and instability of most friendships. In either event, to preserve an immovable and unshaken fidelity is a virtue, that I had almost called more than human. It is essential to choose for a friend, not only one who has the same general interests as our own, but one

who possesses an open, artless, and affable temper, for where these qualities are wanting it would be vain to expect a lasting and faithful attachment. True friendship is absolutely inconsistent with every species of artifice and duplicity, and it cannot be maintained between persons whose dispositions and general modes of thought are not in accord. I must add as another requisite that a friend should not have any satisfaction in finding fault with the frailties of his friend, nor easily give credit to the imputations which the malice of others may bring against him. It has been asked, "Is the pleasure of acquiring a new friendship preferable to the satisfaction of possessing an old one?" It is not with friendship as with most other acquisitions which, after frequent enjoyment, are attended with satiety, but the longer we preserve them, the more precious and relishing they are, like wines that will bear age: as the old proverb says, "One must eat many a peck of salt with a man, to approve him a thorough friend." New friendships are not to be declined, if appearances indicate that in due time they may ripen into the happy fruits of a strong tie, but old friendships have a greater claim to our esteem, from that powerful impression which ancient customs make upon the human heart. As to the associates of our early years, some regard is due to them, but if our early attachments were the foundation of friendship, it would be impossible for the union to last; for our inclinations and pursuits take a different turn as we advance in years, and the true bond of friendship is dissolved. Most men are so unreasonable and arrogant as to require that their friends should be formed by a higher standard than they themselves are able or willing to imitate, whereas the first endeavor should be to acquire yourself those moral excellencies which make a virtuous character, and then to find companions whose good qualities reflect back the true image of your own.

CICERO.

SEPTEMBER 4

AT what employment would you have death find you? For my part, I would have it to be some human, beneficent, public-spirited, noble action. But if I cannot be found doing any such great things, advancing still further to the security of judging right. If death overtakes me in such a situation, it is enough for me if I can stretch out my hands to God and say: "The opportunities which I have received from thee of comprehending and obeying thy administration, I have not neglected. As far as in me lay, I have not dishonored thee. See how I have used my perceptions, how my convictions. Have I at any time found fault with thee? Have I been discontented at thy dispensations, or wished them otherwise? Have I transgressed the relations of life? I thank thee that thou hast brought me into being. I am satisfied with the time that I have enjoyed the things which thou hast given me. Receive them back again and distribute them as thou wilt: for they were all thine, and thou gavest them to me."

The first and highest purity or impurity is that which is formed in the soul. The impurity of the soul consists in wicked principles, and its purification in forming right principles. Every deterioration takes its origin from something human. When you say you will begin to take pains to-morrow, be assured that it is the same thing as if you said, "To-day I will be shameless, impertinent, base; it shall be in the power of others to grieve me: I will be passionate. I will be envious to-day." See to how many evils you give yourself up. "But all will be well to-morrow." How much better to-day. If it be for your interest to-morrow, how much more to-day, that it may be in your power to-morrow too, and that you may not again defer it until the third day.

EPICTETUS.

SEPTEMBER 5

A SOUL clear from prejudice has a marvellous advance toward tranquillity and repose. Men that judge and control their judges do never duly submit to them. The more we resign and commit ourselves to God, and the more we renounce ourselves, of the greater value we are. Aristotle, the prince of all dogmatists, says that the more we know, the more we have room to doubt. "In a slippery and sliding place let us suspend our belief." It is not to be thought strange if men, despairing to overtake what they hunt after, have not, however, lost the pleasure of the chase, study being of itself so pleasant an employment; and so pleasant that amongst the pleasures the Stoics forbid that also which proceeds from the exercise of the mind, will have it crushed, and find a kind of intemperance in too much knowledge.

Of all human and ancient opinions concerning religion, that seems to me the most likely and most excusable that acknowledged God as an incomprehensible power, the original and preserver of all things, all goodness, all perfection, receiving and taking in good part the honor and reverence that man paid him, under what method, name, or ceremonies soever. Of all the religions that St. Paul found in repute at Athens, that which they had dedicated "to the unknown God" seemed to him the most to be excused. It was a savage humor to think to take away the punishment due to the guilty by punishing the innocent, and that poor Iphigenia at the port of Aulis should by her death and immolation acquit towards God the whole army of the Greeks from all the crimes they had committed. Zeno said that "the voice was the flower of beauty." He who lies open on one side is everywhere so. Virtue is satisfied with herself, without discipline, without words, without effect.

The greatest thing in the world is for a man to know how to be his own.

MONTAIGNE.

SEPTEMBER 6

SOCRATES said that he had heard many persons observe that a true and honest friend was the most valuable of all possessions, but that he saw the greater part of mankind attending to anything rather than securing friends. He observed them industriously endeavoring to procure houses and lands, slaves, cattle, and furniture; but as for a friend, whom they called the greatest of blessings, he saw the majority considering neither how to procure one, nor how those whom they had might be retained. Yet in comparison with what possession, of all others, would not a good friend appear more valuable? For a good friend is ready to supply whatever is wanting on the part of his friend, whether in his private affairs, or for the public interests. What the hands do, what the eyes foresee, what the ears hear, what the feet accomplish, for each individual, his friend, of all such services, fails to perform no one; and oftentimes, what a person has not effected for himself, or has not seen, or has not heard, or has not accomplished, a friend has succeeded in executing for his friend; and yet, while people try to foster trees for the sake of their fruit, the greater portion of mankind are heedless and neglectful of that most productive possession which is called a friend. If we were in need of a good friend, how should we proceed to look for one? Should we not seek for a person who can govern his appetite, his inclination to wine or sensuality, and abstain from immoderate sleep and idleness? for one who is overcome by such propensities would be unable to do his duty either to himself or his friend. We should endeavor to make our friend a person who is proof against the seductions of bodily pleasures, is upright and fair in his dealings, and emulous not to be outdone in serving those who serve him, so that he is of advantage to those who associate with him. We must consult the gods, whether they recommend us to make one our friend. Do you think it possible for a bad

person to attach to himself good men as friends? Friendship, insinuating itself through all hindrances, unites together the honorable and good; for such characters, through affection for virtue, prefer the enjoyment of a moderate competency without strife to the attainment of unlimited power by means of war. By laying aside all avaricious feelings, too, they cannot only be satisfied with their lawful share of the common property, but can even assist one another. They can settle their differences, not only without mutual offence, but even to their mutual benefit. They can prevent their anger from going so far as to cause them repentance; and envy they entirely banish by sharing their own property with their friends, and considering that of their friends as their own.

It would be well for each of us to examine himself, to consider of what value he is in the estimation of his friends; and to try to be of as much value to them as possible, in order that his friends may be less likely to desert him. Good slaves I do not often see sold at all, or good friends abandoned.

XENOPHON.

SEPTEMBER 7

WHERE reverence does not dwell with affection, friendship is bereaved of her most graceful ornament. It is an error to imagine that the laws of friendship justify any privilege of licentiousness and sin. Nature has given affection in the heart of man, not to produce confederates in vice, but companions in virtue. Solitary virtue is incapable of rising to the same height as when she is associated with another. They who persuade themselves that they have a true friend, when virtue is left out of the connection, will find themselves utterly deceived when some great misfortune gives them occasion to make the experiment. Among the different objects of human pursuits, friendship is the only one whose value is unanimously and without exception acknowledged. Even virtue herself is not

universally held in esteem, for many persons look upon her as a mere affectation and ostentatious display. Some whose moderate desires are satisfied with humble means and lowly roofs look upon riches with contempt. Many look upon public offices as the most frivolous of all human vanities. And of those many objects which divide the interests of mankind, what some desire, others despise; but with respect to friendship, there are not two different opinions; the active and the ambitious, the retired and the contemplative, or even the followers of sensual pleasures, all agree that without friendship, life can have no true enjoyment. For she twines herself, I know not by what irresistible charm, around the hearts of every rank and class of men, and mingles in all the ways and affairs of human life. If we could be transported by some divinity into solitude, surrounded with every luxury, but shut off from every human creature, there is not a person in the world of so unsocial or so hard a nature, that he could find any enjoyment under such forlorn conditions. Human nature is incapable of solitary satisfactions; man, like climbing plants, is led by an instinctive impulse to lean upon his kind, and he finds his happiest and most secure support in the arms of a faithful friend.

CICERO.

SEPTEMBER 8

WHEN real infirmities fail us, knowledge lends us hers. How many has mere force of imagination made sick! Compare the life of a man subjected to such imaginations to that of a laborer that suffers himself to be led of his natural appetite, measuring things only by the present sense without knowledge and without prognostic. Lycas, being otherwise of very regular manners, living quietly and contentedly in his family, and not failing in any office of his duty, either towards his own or strangers, and very carefully preserving himself from hurtful things, became,

nevertheless, by some distemper in his brain, possessed with a conceit that he was perpetually in the theatre, a spectator of the finest sights and the best comedies in the world; and being cured by the physicians of his frenzy, was hardly prevented from endeavoring by suit to compel them to restore him again to his pleasing imagination.

Thrasylaus made himself believe that all the ships that weighed anchor from the port of Piræus, and that came into the haven, only made their voyage for his profit; congratulating them upon their successful navigation, and receiving them with the greatest joy; and when his brother, Crito, caused him to be restored to his better understanding, he infinitely regretted that sort of condition wherein he had lived with so much delight, and free from all anxiety of mind. 'T is according to the old Greek verse, that "There is a great deal of convenience in not being over-wise."

We do not become others for dying. I always interpret the death by the life preceding. I do not much pity the dead, and should envy them rather, but I pity the dying. The force of Plato's arguments concerning the immortality of the soul set some of his disciples to seek a premature grave, that they might the sooner enjoy the things he had made them hope for.

MONTAIGNE.

SEPTEMBER 9

TWO trades cannot be combined; you cannot bestow your care both upon externals and your own ruling faculty. If you would have the former, let the latter alone; or you will succeed in neither, while you are drawn in different ways by the two. On the other hand, if you would have the latter, let the former alone. "The oil will be spilled, the furniture will be spoiled;" but still I shall be free from passion. "There will be a fire when I am out of the way, and the books will be destroyed;" but still I shall make a right use of the phenomena of existence.

"But I shall have nothing to eat." If I am so unlucky, dying is a safe harbor. That is the harbor for all, — death; that is the refuge; and for that reason there is nothing difficult in life. You may go out of doors when you please, and be troubled with smoke no longer. Why, then, are you anxious? Why break your rest? Why do you not calculate where your good and evil lies, and say, "They are both in my own person; nor can any deprive me of the one, nor mislead me against my will in the other." Why, then, do not I lay myself down and sleep? What is my own is safe!

As the sun waits not for prayers or incantations to be prevailed on to rise, but immediately shines forth and is received with universal salutation, so neither do you wait for applauses and shouts and praises, in order to do good, but be a voluntary benefactor, and you will be beloved like the sun.

If you always remember that God stands by as a witness of whatever you do, either in soul or body, you will never err either in your prayers or actions, and you will have God abiding with you.

EPICTETUS.

SEPTEMBER 10

IS it not delightful to have friends coming from distant quarters?

I daily examine myself on three points: whether, in transacting business for others, I may have been not faithful; whether, in intercourse with friends, I may have been not sincere; whether I may have not mastered and practiced the instructions of my teacher. A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good.

Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them. Have no depraved thoughts.

If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others.

The superior man is catholic and not partisan. The mean man is a partisan and not catholic.

Learning without thought is labor lost ; thought without learning is perilous. When you know a thing, to hold that you know it ; and when you do not know a thing, to allow that you do not know it : — this is knowledge.

Advance the upright and set aside the crooked, and the people will submit. Advance the crooked and set aside the upright, then the people will not submit.

I have not seen one who loves virtue as he loves beauty.

Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety : then all within the four seas will be his brothers.

The Master said, When a number of persons are together for a whole day without their conversation turning on righteousness, and when they are fond of carrying out the suggestions of a small shrewdness : — this is indeed a hard case.

The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. The superior man is distressed by his want of ability. He is not distressed by men's not knowing him. He contemplated and studied the illustrious decrees of heaven. The superior man, while there is anything he has not studied, or while in what he has studied there is anything he cannot understand, will not intermit his labor. If there be anything which he has not practised, and his practice fails in earnestness, he will not intermit his labor. If another man succeed by one effort, he will use a hundred efforts. If another man succeed by ten efforts, he will use a thousand.

What needs no display is virtue.

Among the appliances to transform the people, sounds and appearances are but trivial influences.

CONFUCIUS.

SEPTEMBER 11

TO the gods Socrates simply prayed that they would give him good things, as believing that the gods knew best what things are good; and those who prayed for gold, or silver, or dominion, or anything of that kind, he considered to utter no other sort of requests than if they were to pray that they might play at dice, or fight, or do anything else of which it is quite uncertain what the result will be. When he offered small sacrifices from his small means, he thought that he was not at all inferior in merit to those who offered numerous and great sacrifices from ample and abundant means: for he said it would not become the gods to delight in large rather than in small sacrifices; since, if such were the case, the offerings of the bad would oftentimes be more acceptable to them than those of the good; nor would life be of any account in the eyes of men, if oblations from the bad were better received by the gods than oblations from the good; but he thought that the gods had most pleasure in the offerings of the most pious.

If anything appeared to be intimated to him from the gods, he could no more have been persuaded to act contrary to such intimation than any one could have persuaded him to take for his guide on a journey a blind man; and he condemned the folly of others who act contrary to what is signified by the gods through anxiety to avoid the ill opinion of men. As for himself, he undervalued everything human in comparison with counsel from the gods. He took only so much food as he could eat with a relish, and to this end he came to his meals so disposed that the appetite for his meat was the sauce to it. He used to say in jest, that he thought Circe transformed men into swine by entertaining them with abundance of luxuries, but that Ulysses, through being temperate and forbear-

ing to partake of delicacies to excess, was in consequence not changed into a swine.

XENOPHON.

SEPTEMBER 12

YOU will confer the greatest benefits on your city, not by raising its roofs, but by exalting its souls. For it is better that great souls should live in small habitations than that abject slaves should burrow in great houses. For cities are made good habitations by the sentiments of those who live in them, not by wood or stone.

Nature has given man one tongue, but two ears, that we may hear twice as much as we speak.

Men are disturbed, not by things, but by the views which they take of things. The terror of death consists in our notion of death. Demand not that events should happen as you wish ; but wish them to happen as they do happen, and you will go on well.

Is there no difference between a man and a stork? Does not the difference lie in rationality of action, in social instincts, fidelity, honor, prudence, judgment? Where, then, is the real good or evil of man? Just where this difference lies. If this distinguishing trait is preserved and remains well fortified, and neither honor, fidelity, nor judgment is destroyed, then he himself is likewise saved ; but when any one of these is lost or demolished, he himself is lost also. Paris, they say, was undone because the Greeks invaded Troy and laid it waste, and his family were slain in battle. By no means. His true undoing was when he lost modesty, faith, honor, virtue. When was Achilles undone, — when Patroclus died? By no means. But when he gave himself up to rage; when he wept over a girl. This is human undoing, this is the siege, this the overthrow, when right principles are ruined and destroyed.

EPICTETUS.

SEPTEMBER 13

ALL the inconveniences in the world are not considerable enough that a man should die to evade them. So wonderful is the power of conscience that it makes us betray, accuse, and fight against ourselves, and, for want of other witnesses, to give evidence against ourselves. "Ill designs fall out worse to the contriver," as the wasp stings and offends another, but most of all itself; for it there loses its sting and its power forever. Hesiod corrects the saying of Plato, that "punishment closely follows sin," it being, as he says, born at the same time with it. In like manner, at the same time that we take delight in vice there springs in the conscience a displeasure that afflicts us sleeping and waking with many tormenting imaginations.

A man may by habit fortify himself against pain, shame, poverty, and such like misfortunes; but as to death, we can experience it but once, and are all apprentices when we come to it. There have anciently been men such excellent managers of their time that they have tried, even in death itself, to relish and taste it, and who have bent their utmost faculties of mind to discover what this passage is. But they are none of them come back to give an account of it. Yet I fancy there is some way of making it familiar to us, and in some sort of making trial what it is. We may gain experience of it, if not entire and perfect, yet such at least as shall not be perfectly useless to us, and that may render us more assured. If we cannot undertake it, we may approach it and view it; and if we do not advance so far as to the fort, we may at least discover and make ourselves perfect in the avenues.

MONTAIGNE.

SEPTEMBER 14

FROM my mother I learned piety and beneficence, and abstinence, not only from evil deeds, but even from evil thoughts; and further, simplicity in my way of living, far removed from the habits of the rich.

From my tutor I learned endurance of labor, and to want little, and to work with my own hands, and not to meddle with other people's affairs, and not to be ready to listen to slander; not to busy myself about trifling things, and not to give credit to what was said by miracle-workers and jugglers about incantations and the driving away of demons and such things; and to endure freedom of speech; and to have become intimate with philosophy; and to have written dialogues in my youth, and to have desired a plank bed and skin, and whatever else of the kind belongs to the Grecian discipline.

From Rusticus (a Stoic philosopher) I received the impression that my character required improvement and discipline; and from him I learned not to show myself off as a man who practises much discipline, or does benevolent acts in order to make a display; and to abstain from rhetoric, poetry, and fine writing; and to write my letters with simplicity; and with respect to those who have offended me by words or done me wrong, to be easily disposed to be pacified and reconciled, as soon as they have shown a readiness to be reconciled; and to read carefully, and not to be satisfied with a superficial understanding of a book; nor hastily to give my assent to those who talk overmuch; and I am indebted to him for being acquainted with the discourses of Epictetus, which he communicated to me out of his own collection.

From Apollonius (another Stoic) I learned freedom of will, and undeviating steadiness of purpose; and to look to nothing else, not even for a moment, except to reason; and to be always the same, in sharp pains, on the occasion of the loss of a child, and in long illness; and to see clearly in a living example that the same man can be both resolute and

yielding; and from him I learned how to receive from friends what are esteemed favors without being either humbled by them, or letting them pass unnoticed.

From Sextus I learned a benevolent disposition, and the example of a family governed in a fatherly manner, and the idea of living conformably to nature; and gravity without affectation; and to look carefully after the interests of friends; and to tolerate ignorant persons. He had the power of accommodating himself to all, and he had the faculty both of discovering and ordering, in an intelligent and methodical way, the principles necessary for life; and he could express approbation without noisy display, and he possessed much knowledge without ostentation.

From Alexander, the grammarian, I learned to refrain from fault-finding, and not in a reproachful way to chide those who uttered any barbarous or solecistic or strange-sounding expression; but dexterously to introduce the very expression which ought to have been used, and in the way of answer or giving confirmation, or joining in an inquiry about the thing itself, not about the word, or by some other fit suggestion.

From Fronto (a rhetorician) I learned to observe what envy and duplicity and hypocrisy are in a tyrant, and that generally those among us who are called Patricians are rather deficient in paternal affection.

From Alexander, the Platonic, I learned not frequently nor without necessity to say to any one, or to write in a letter, that I have no leisure; nor continually to excuse the neglect of duties required by our relation to those with whom we live, by alleging urgent occupations.

From Catullus (another Stoic) I learned not to be indifferent when a friend finds fault, even if he should find fault without reason, and to be ready to speak well of teachers; and to love my children truly.

MARCUS AURELIUS.

SEPTEMBER 15

GOLD and silver we will tell our guardians that they have from God; the diviner metal is within them, and they have therefore no need of that earthly dross which passes under the name of gold, and ought not to pollute the divine by earthly admixture, for that commoner metal has been the source of many unholy deeds, but their own is undefiled.

The guardians will have to watch new evils, as they will creep into the city unobserved, — wealth and poverty, for the one is the parent of luxury and indolence, and the other of meanness and viciousness, and both of discontent. Any ordinary city, however small, is in fact two cities, one the city of the poor, the other of the rich, and at war with one another.

The human soul has a better principle, and has also a worse principle; and when the better principle controls the worse, then a man is said to be master of himself; and this is certainly a term of praise; but when, owing to evil education or association, the better principle, which is less, is overcome by the worse principle, which is greater, this is censured, and he who is in this case is called the slave of self and unprincipled.

There should be no secret corner of meanness; for meanness is entirely opposed to a soul that is always longing after the whole of things, both divine and human. The most gifted minds, when they are ill-educated, become the worst. Do not great crimes and the spirit of pure evil spring out of a fulness of nature ruined by education, rather than from any inferiority, whereas weak natures are scarcely of any very great good or very great evil?

In heaven there is laid up a pattern of the ideal city, and he who desires may behold this, and beholding, govern himself accordingly. But whether there really is or ever will be such a city is of no importance to him; for he will act according to the laws of that city, and of no other.

PLATO.

SEPTEMBER 16

THOSE who prided themselves on their wealth, and thought that they required no education, but imagined that their riches would suffice to effect whatever they desired, and to gain them honor from mankind, he tried to reduce to reason by saying that the man was a fool who thought that he could distinguish the good and the evil in life without instruction, and that he also was a fool who, though he could not distinguish, thought that he would procure whatever he wished and effect whatever was for his interest by means of his wealth. He also said that the man was void of sense who, not being qualified to procure what was for his good, fancied that he would be prosperous in this world, and that everything necessary for his comfort was fully or at least sufficiently provided for him ; and that he was equally void of sense who, though he knew nothing, thought that he would seem good for something because of his riches, and though evidently despicable would gain esteem through their influences.

Concerning celestial matters in general, he dissuaded every man from becoming a speculator how the divine power continues to manage them, for he did not think that such points were discoverable by man, nor did he believe that those acted dutifully towards the gods who inquired into things which they did not wish to make known. He observed, too, that a man who was anxious about such investigations was in danger of losing his senses, not less than Anaxagoras, who prided himself highly on explaining the plans of the gods, lost his.

XENOPHON.

SEPTEMBER 17

RULERS of kingdoms may not neglect to be careful. If they deviate to a mean selfishness, they will be a disgrace to the empire. Before the sovereigns of the Yin dynasty had lost the hearts of the people, they could

appear before God. Take warning from the house of Yin. The great decree is not easily preserved. This shows that by gaining the people the kingdom is gained, and by losing the people the kingdom is lost. The ruler will first take pains about his own virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth he will have resources for expenditure. Virtue is the root : wealth is the result. If he make the root his secondary object, and the result his primary, he will only wrangle with his people and teach them rapine. Hence the accumulation of wealth is the way to scatter the people ; and the letting it be scattered among them is the way to collect the people. And hence, the ruler's words going forth contrary to right will come back to him in the same way, and wealth gotten by improper ways will take its departure by the same.

Let the producers be many, and the consumers few. Let there be activity in the production and economy in the expenditure. Then the wealth will always be sufficient. The virtuous ruler by means of his wealth makes himself more distinguished. The vicious ruler accumulates wealth at the expense of his life. In a state pecuniary gain is not to be considered to be prosperity, but its prosperity will be found in righteousness. The Master said, In archery we have something like the way of the superior man. When the archer misses the centre of the target, he turns round and seeks for the cause of his failure in himself.

CONFUCIUS.

SEPTEMBER 18

SKILFUL physicians are those who, besides knowing their art, have from their youth upwards had the greatest experience of disease ; they had better not be in robust health, and should have had all manner of diseases in their own persons. For the body, as I conceive, is not the

instrument with which they cure the body; in that case we would not allow them ever to be sickly: but they cure the body with the mind, and the mind which is or has become sick can cure nothing.

The honorable mind which is to form a healthy judgment ought rather to have had no experience or contamination of evil habits when young, and this is the reason why in youth good men often appear to be simple and are easily practised upon by the evil, because they have no samples of evil in their own souls. He is good whose soul is good: now your cunning and suspicious character, who has committed many crimes, when he is among men who are like himself is wonderful in his precautions against others, because he judges of them by himself; but when he gets into the company of men of virtue, who have the experience of age, he appears to be a fool again, owing to his unreasonable suspicion; he cannot recognize an honest man, because he has nothing in himself at all parallel to judge from; at the same time, as the bad are the more numerous than the good, and he meets with them oftener, he thinks himself, and others think him, rather wise than foolish. Vice cannot know virtue, but a virtuous nature, educated by time, will acquire a knowledge both of virtue and vice: the virtuous, and not the vicious man has wisdom.

The simple and moderate desires which follow reason, and are under the guidance of mind and true opinion, are confined to a few, being those who are the best born and the best educated.

PLATO.

SEPTEMBER 19

LET not your laughter be loud, frequent, or abundant. Avoid public and vulgar entertainments; but if ever an occasion calls you to them, keep your attention on the stretch, that you may not imperceptibly slide into vulgarity. For be assured that if a person be ever so pure

himself, yet if his companion be corrupted, he who converses with him will be corrupted likewise. Provide things relating to the body no farther than absolute need requires; as meat, drink, clothing, house, retinue. Cut off everything that looks towards show and luxury. In society, avoid a frequent and excessive mention of your own actions and dangers. Avoid likewise an endeavor to excite laughter. For this may readily slide you into vulgarity, and besides, may be apt to lower you in the esteem of your acquaintance. Approaches to indecent discourse are dangerous. Therefore, when anything of this sort happens, use the first opportunity to rebuke him who makes advances that way, or, at least, by silence and blushing and a serious look, show yourself displeased by such talk.

It is a mark of want of intellect to spend much time in things relating to the body; and to be immoderate in exercises, in eating and drinking, and in the discharge of other animal functions. These things should be done incidentally, and our main strength be applied to our reason.

In every feast remember there are two guests to be entertained, the body and the soul; and that what you give the body you presently lose, but what you give the soul remains forever.

EPICTETUS.

SEPTEMBER 20

YOU seem to think that happiness consists in luxury and extravagance; but I think that to want nothing is to resemble the gods, and that to want as little as possible is to make the nearest approach to the gods; that the divine nature is perfection, and that to be nearest to the divine nature is to be nearest perfection. Those that sell their wisdom for money to any that will buy, men call Sophists, or, as it were, prostitutes of wisdom; but whoever makes a friend of a person whom he knows to be deserving, by teaching him all the good that he knows, we consider

him to act the part which becomes an honorable and good citizen. The treasures, too, of the wise men of old, which they have left written in books, I turn over and peruse in company with my friends, and if we find anything good in them, we remark it, and think it a great gain if we thus become more attached to one another.

In which of two ways should I better promote the management of affairs, — if I myself engage in them alone, or if I make it my care that as many as possible may be qualified to engage in them?

The shortest, safest, and best way is to strive to be really good in that in which you wish to be thought good. Whatever are called virtues among mankind you will find on consideration capable of being increased by study and exercises.

XENOPHON.

SEPTEMBER 21

HERCULES, when he was advancing from boyhood to manhood, a period at which the young, becoming their own masters, begin to give intimations whether they will enter on life by the path of virtue or that of vice, went forth into a solitary place, and sat down, perplexed as to which of these two paths he should pursue. Two female figures of lofty stature seemed to advance toward him, the one of an engaging and graceful mien, gifted by nature with elegance of form, modesty of look, and sobriety of demeanor, and clad in a white robe; the other fed to plumpness and softness, but assisted by art in her complexion so as to seem fairer and rosier than she really was, and in her gesture so as to seem taller than her natural height; she had her eyes wide open, and a robe through which her beauty would readily show itself; she frequently contemplated her figure, and looked about to see if any one else was observing her; and she frequently glanced back at her shadow. As they approached nearer to Hercules, she whom I first described came forward at the same pace; but

the other, eager to get before her, ran up to Hercules, and exclaimed, "I see that you are hesitating, Hercules, by what path you shall enter upon life! If, then, you make a friend of me, I will conduct you by the most delightful and easy road, and you shall taste of every species of pleasure, and lead a life free from every sort of trouble. In the first place, you shall take no thought of wars or state affairs, but shall pass your time considering what meat or drink you may find to gratify your appetite, what you may delight yourself by seeing or hearing, what you may be pleased with smelling or touching, with what objects of affection you may have most pleasure in associating, how you may sleep most softly, and how you may secure all these enjoyments with the least degree of trouble. If an apprehension of want of means, by which such delights may be obtained, should ever arise in you, there is no fear that I shall urge you to procure them by toil or suffering, either of body or mind; but you shall enjoy what others acquire by labor, abstaining from nothing by which it may be possible to profit; for I give my followers liberty to benefit themselves from any source whatever."

Hercules, on hearing this address, said, "And what, O woman, is your name?" "My friends," she replied, "call me Happiness; but those who hate me give me, to my disparagement, the name of Vice." In the mean time the other female approached, and said: "I also am come to address you, Hercules, because I know your parents, and have observed your disposition in the training of your childhood, from which I entertain hopes that, if you direct your steps along the path that leads to my dwelling, you will become an excellent performer of whatever is honorable and noble, and that I shall appear more honorable and attractive through your illustrious deeds. I will not deceive you, however, with promises of pleasure, but will set before you things as they really are, and as the gods have appointed them; for of what is valuable and excellent the gods grant nothing to mankind without labor and care; and if you wish the gods,

therefore, to be propitious to you, you must worship the gods; if you seek to be beloved by your friends, you must serve your friends; if you desire to be honored by any city, you must benefit that city; if you long to be admired by all Greece for your merit, you must endeavor to be of advantage to all Greece."

XENOPHON.

SEPTEMBER 22

IF you are anxious that the earth should yield you abundance of fruit, you must cultivate the earth; or if you wish to be vigorous in body, you must accustom your body to obey your mind, and exercise it with toil and exertion."

Here Vice said, "Do you see, Hercules, by how difficult and tedious a road this woman conducts you to gratification, while I shall lead you, by an easy and short path, to perfect happiness?"

"Wretched being," rejoined Virtue, "of what good are you in possession? Or what real pleasure do you experience when you are unwilling to do anything for the attainment of it? You do not even wait for the natural desire of gratification, but fill yourself with all manner of dainties before you are hungry; buying costly wines that you may drink with pleasure, and running about seeking snow in summer; while in order to sleep with pleasure, you prepare not only soft beds, but couches with rockers, for you do not desire to sleep in consequence of labor, but in consequence of having nothing to do.

"Though you are one of the immortals, you are cast out from the society of the gods, and despised by the good among mankind; the sweetest of all sounds, the praises of yourself, you have never heard, nor have you ever seen the most pleasing of all sights, for you have never beheld one meritorious work of your own hand. Who would believe you when you give your word for anything? Or who would assist you

when in need of anything? Or who that has proper feeling would venture to join your company of revellers? for while they are young they grow impotent in body, and when they are older they are impotent in mind; they live without labor, and in fatness through their youth, and pass laboriously and in wretchedness through old age, ashamed of what they have done, oppressed with what they have to do, having run through their pleasures in early years, and laid up afflictions for the close of life.

"But I am the companion of the gods; I associate with virtuous men; no honorable deed, divine or human, is done without me; I am honored most of all by the deities, and by those among men to whom it belongs to honor me, being a welcome coöperator with artisans, a faithful household guardian to masters, a benevolent assistant to servants, a benign promoter of the labors of peace, a constant auxiliary to the efforts of war, an excellent sharer in friendship.

"My friends have a sweet and untroubled enjoyment of meat and drink, for they refrain from them till they feel an appetite. They have also sweeter sleep than the idle; and are neither annoyed if they lose a portion of it, nor neglect to do their duties for the sake of it. The young are pleased with praises from the old; the old are delighted with honors from the young. They remember their former acts with pleasure, and rejoice to perform their present occupations with success; being, through my influence, dear to the gods, beloved by their friends, and honored by their country. And when the destined end of life comes, they do not lie in oblivion and dishonor, but, celebrated with songs of praise, flourish forever in the memory of mankind. By such a course of conduct, O Hercules, son of noble parents, you may secure the most exalted happiness.

"It becomes you, therefore, reflecting on these admonitions, to endeavor to think of what concerns the future period of your life."

XENOPHON.

SEPTEMBER 23

THIS, O men of Athens, is the truth, and the whole truth: I have concealed nothing, I have dissembled nothing. And yet, I know that this plainness of speech makes them hate me; and what is their hatred but a proof that I am speaking the truth?

A man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether, in doing anything, he is doing right or wrong, acting the part of a good man or of a bad.

This fear of death is indeed the pretence of wisdom, and not real wisdom, being the appearance of knowing the unknown, since no one knows whether death, which they in their fear apprehend to be the greatest evil, may not be the greatest good. And whereas I know but little of the world below, I do not suppose that I know; but I do know that injustice and disobedience to a better, whether God or man, is evil and dishonorable, and I will never fear or avoid a possible good rather than a certain evil.

I do nothing but go about persuading you all, young and old alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money, but that from virtue comes money, and every other good of man, public as well as private.

Entire ignorance is not so terrible or extreme an evil, and is far from being the greatest of all; too much cleverness, and too much learning, accompanied with an ill bringing up, are far more fatal.

Must not they be utterly unfortunate whose souls are compelled to pass through life always hungering?

Man is a troublesome piece of goods.

Youth is always able to improve.

My awe in naming the gods is always beyond all human feeling and expression.

I have thought, and I believe, that there is a God who has answered my prayer.

Let us begin by asking whether all this which they call the universe is left to the guidance of an irrational and random chance, or, on the contrary, as our fathers have declared, ordered and governed by a marvellous intelligence and wisdom.

PLATO.

SEPTEMBER 24

ANTISTHENES said, that men should furnish themselves only with such things as would swim, and might with the owner escape the storm. Bishop Paulinus, having lost all he had, prayed, "O Lord, keep me from being sensible of this loss, for thou knowest they have yet touched nothing of that which is mine." The riches that made him rich, and the goods that made him good, were still entire.

Who is there that does not voluntarily exchange health, repose, and life itself for reputation and glory, — the most useless, frivolous, and false coin that passes current among us?

Socrates values as he ought bodily pleasure; but he prefers that of the soul, as having more force, constancy, facility, variety, and dignity. This goes by no means alone, but only it goes first; temperance in him is the moderatrix, not the adversary of pleasure. Nothing is hard for me to digest in the life of Socrates but his ecstasies and communication with dæmons, nothing so human in Plato as that for which they say he was called divine. The fairest lives, in my opinion, are those which regularly accommodate themselves to the common and human model, without miracle, without extravagance. Grandeur of soul consists not so much in mounting and in proceeding forward, as in knowing how to govern and circumscribe itself. There is nothing so handsome and lawful as well and duly to play the man; no science so hard as well to know how to live this life; and of all the infirmities we have, 't is the most savage to despise our being.

We must reserve a withdrawing-room wholly our own, and entirely free, wherein to settle our true liberty, — our principal solitude and retreat. We have a mind that can turn to itself, that can be its own company; that has wherewithal to attack and to defend, to receive and to give. People give the name of zeal to their prosperity, to mischief and violence: though it is not the cause, but their interest that inflames them: they kindle and begin a war, not because it is just, but because it is war.

What is entrusted to my secrecy I religiously conceal; but I take as few trusts of that nature upon me as I can.

MONTAIGNE.

SEPTEMBER 25

WHAT Heaven has conferred is called THE NATURE; an accordance with this nature is called THE PATH OF DUTY; the regulation of this path is called INSTRUCTION.

The path may not be left for an instant. If it could be left, it would not be the path. On this account the superior man does not wait till he sees things, to be cautious; nor till he hears things, to be apprehensive. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man is watchful over himself when he is alone.

While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of equilibrium. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of harmony. This equilibrium is the great root from which grow all the human actings in the world, and this harmony is the universal path which they all should pursue.

Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.

Never has there been a case of the sovereign loving

benevolence, and the people not loving righteousness. The superior man cultivates a friendly harmony without being weak. How firm is he in his energy. He stands erect in the middle, without inclining to either side. When good principles prevail in the government of his country, he does not change from what he was in retirement. When bad principles prevail in the country, he maintains his course to death without changing.

The superior man accords with the course of the mean. Though he may be all unknown, unregarded by the world, he feels no regret. It is only the sage who is able for this.

The Master said, Without recognizing the ordinances of heaven, it is impossible to be a superior man.

CONFUCIUS.

SEPTEMBER 26

AS when you see a viper, or an asp, or a scorpion in a box of ivory or gold, you do not love it, or think it happy because of the magnificence of the material in which it is enclosed, but you shun and detest it, because it is of a pernicious nature; so likewise when you see vice lodged in the midst of wealth and the swelling pride of fortune, be not struck by the splendor of the material with which it is surrounded, but despise the bare alloy of its manners. Riches are not among the number of things which are good: prodigality is of the number of those which are evil; modesty of those which are good. Now modesty invites to frugality and the acquisition of things that are good; but riches invite to prodigality and seduce from modesty. It is difficult, therefore, for a rich person to be modest, or a modest person rich. If you seek truth, you will not seek merely victory at all hazards; and when you have found truth, you will have a security against being conquered. You will commit the fewest faults in judging, if you are faultless in your own life.

Choose the best life; for habit will make it pleasant. Choose rather to leave your children well instructed than

rich. For the hopes of the wise are better than the riches of the ignorant. Riches ought to be used as the means to some end, and not lavished on every occasion. When we are children, our parents deliver us to the care of a tutor, who is continually to watch over us, that we get no hurt. When we are become men, God delivers us to the guardianship of an implanted conscience. We ought by no means, then, to despise this guardian ; for it will both displease God and we shall be enemies to our own conscience.

EPICTETUS.

SEPTEMBER 27

HE who does wrong does wrong against himself. He who acts unjustly acts unjustly to himself, because he makes himself bad. He often acts unjustly who does not do a certain thing, not only he who does a certain thing. He who follows reason in all things is both tranquil and active at the same time, and also cheerful and collected. No longer talk about the kind of man that a good man ought to be, but be such. A man ought to be seen by the gods neither dissatisfied with anything nor complaining. The voice ought to be plainly written on the forehead. Such as a man's character is, he immediately shows it in his eyes, just as he who is beloved forthwith reads everything in the eyes of lovers. Nothing is more disgraceful than a wolfish friendship. Avoid this most of all. The good and simple and benevolent show all these things in the eyes, and there is no mistaking. A man must learn a good deal to enable him to pass a correct judgment on another man's acts. Thou shouldst consider it among the most absurd of things for a man not to speak from his real thoughts. I have often wondered how it is that every man loves himself more than all the rest of men, but yet sets less value on his own opinion of himself than on the opinion of others. What a power man has to do nothing except what God will approve, and to accept all that God may give him ! A man cannot lose either

the past or the present; for what a man has not, how can any one take this from him? The longest liver and he who will die soonest lose just the same. For the present is the only thing of which a man can be deprived, if it is true that this is the only thing which he has, and that a man cannot lose a thing if he has it not.

Remember that all is opinion.

MARCUS AURELIUS.

SEPTEMBER 28

LIKE those who take colts amid noises and cries to see if they are of a timid nature, so must we take our youth amid terrors of some kind, and again pass them into pleasures, and try them more thoroughly than gold is tried in the fire, in order to discover whether they are armed against all enchantments, and of a noble bearing always, good guardians of themselves and of the music they have learned, and retain under all circumstances a rhythmical and harmonious nature, such as will be most serviceable to the man himself and to the state; and he who, at every age, as boy and youth and in mature life, has come out of the trial victorious and pure shall be appointed a ruler and guardian of the state; he shall be honored in life and death, and shall receive sepulture and other memorials of honor, the greatest that we have to give.

Citizens, you are brothers, yet God has framed you differently. Some of you have the power of command, and these he has composed of gold, wherefore also they have the greatest honor; others of silver, to be auxiliaries; others, who are to be husbandmen and craftsmen, he has made of brass and iron: and the species will generally be preserved in the children. But as you are of the same original family, a golden parent will sometimes have a silver son, or a silver parent a golden son. And God proclaims to the rulers, as a first principle, that before all they should watch over their offspring,

and see what elements mingle in their nature; for if the son of a golden or silver parent has an admixture of brass or iron, then nature orders a transposition of ranks, and the eye of the ruler must not be pitiful towards his child because he has to descend in the scale and become a husbandman or artisan, just as there may be others sprung from the artisan class who are raised to honor, and become guardians and auxiliaries.

PLATO.

SEPTEMBER 29

WITH how great facility do we pass from waking to sleeping, and with how little concern do we lose the knowledge of light and of ourselves? Perhaps the faculty of sleeping would seem useless and contrary to nature, since it deprives us of all action and sense, were it not that by it nature instructs us that she has equally made us to die as to live, and from life presents us the eternal estate she reserves for us after it, to accustom us to it, and to take from us the fear of it. The approaches are what we have to fear, and these may fall within the limits of experience; many things seem greater by imagination than they are in effect. I have passed a good part of my age in perfect and entire health; not only entire, but moreover sprightly and wanton. This state so full of verdure, jollity, and vigor made the consideration of sickness so horrible to me that, when I came to experience it, I found the attacks faint and easy, in comparison of what I had feared. The force of my imagination enhances near one half of the essence and reality of the thing. I hope that when I come to die I shall find the same, and that I shall not find it worth the pains I take, — so much preparation and so much assistance as I call in to undergo the stroke.

To speak less of a man's self than what one really is, is folly, not modesty.

If one is charmed with his own knowledge, whilst he looks

only on those below him, let him but turn his eye upward toward past ages, and his pride will be abated, when he shall there find so many wits that trample him under foot. If he enter into a flattering vanity of his personal valor, let him but recollect the lives of Scipio and Epaminondas, and he will be cured of his self opinion.

No particular quality can make any man proud that will at the same time put the so many weak and imperfect ones he has in him in the other scale, and the nothingness of human condition to balance the weight.

MONTAIGNE.

SEPTEMBER 30

WHAT the Great Learning teaches is — to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.

The ancients, who desired to illustrate illustrious virtue throughout the empire, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole empire was made tranquil and happy.

The Master said, In hearing litigations I am like any other body. What is necessary is to cause the people to have

no litigations. The superior man must be watchful over himself when he is alone.

Riches adorn a house, and virtue adorns the person. The mind is expanded and the body is at ease. Therefore the superior man must make his thoughts sincere.

From the loving example of one family, a whole state becomes loving; and from its courtesies, the whole state becomes courteous; while, from the ambition and perverseness of the one man, the whole state may be led to rebellious disorder; such is the nature of influence. This verifies the saying, Affairs may be ruined by a single sentence; a kingdom may be settled by its one man.

When the ruler, as a father, a son, and a brother, is a model, then the people imitate him.

CONFUCIUS.

OCTOBER 1

IN those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven is at hand. Bring forth therefore fruit worthy of repentance. And even now the axe is laid unto the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and with fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven. When thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee. When thou prayest, enter into thine inner

chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

When thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret; and thy Father, which seeth in secret, shall recompense thee.

THE GOSPELS.

OCTOBER 2

I ALSO will laugh in the day of your calamity; I will mock when your fear cometh; when your fear cometh as a storm, and your calamity cometh on as a whirlwind; when distress and anguish come upon you, then shall they call upon me, but I will not answer; they shall seek me diligently, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the backsliding of the simple shall slay them, and the prosperity of fools shall destroy them, but whoso hearkeneth unto me shall dwell securely, and shall be quiet without fear of evil.

If thou cry after discernment, and lift up thy voice for understanding; if thou seek her as silver, and search for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; he is a shield to them that walk in integrity; that he may guard the paths of judgment, and preserve the way of his saints. Then shalt thou understand righteousness, and judgment, and equity, yea, every good path. For wisdom shall enter into thine heart, and knowledge shall be pleasant

unto thy soul ; discretion shall watch over thee, understanding shall keep thee : to deliver thee from the way of evil, from the men that speak froward things ; who forsake the paths of uprightness, to walk in the ways of darkness ; who rejoice to do evil, who are crooked in their ways, and perverse in their paths.

PROVERBS.

OCTOBER 3

WOE unto you that desire the day of the Lord! wherefore would ye have the day of the Lord? it is darkness and not light, as if a man did flee from a lion and a bear met him, or went into the house and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it? I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and meat offerings, I will not accept them : neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs ; for I will not hear the melody of thy viols. But let judgment roll down as waters, and righteousness as a mighty stream. Did ye bring unto me sacrifices and offerings in the wilderness forty years, O house of Israel? Yea, ye have borne Siccuth your king and Chiun your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of hosts.

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

For, lo, I will command, and I will sift the house of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

Shall two walk together except they have agreed?

THE MINOR PROPHETS.

OCTOBER 4

PITY is reputed a vice amongst the Stoics, who will that we succor the afflicted, but not that we should be so affected with their sufferings as to suffer or sympathize with them. Man, in sooth, is a marvellous, vain, fickle, and unstable subject, and on whom it is very hard to form any certain or uniform judgment. The violence and impression of an excessive grief must, of necessity, astonish the soul, and wholly deprive her of her ordinary functions; as it happens to every one of us, who, upon any sudden alarm of very ill news, find ourselves surprised, stupefied, and in a manner deprived of all power of motion, till the soul, beginning to vent itself in sighs and tears, seems a little to free and disengage itself from the oppression, and to obtain some room to work itself out at greater liberty.

"I had rather have to lament my fortune than be ashamed of my victory."

The soul that has no established limits to circumscribe it loses itself.

A strong memory is commonly coupled with infirm judgment.

There is nothing wherein the strength and breeding of a horse are so much seen as in a round, graceful, and sudden stop. I see some, even among those who talk pertinently enough, who would, but cannot, stop short in their career; for whilst they are seeking out a handsome period to conclude with, they go on talking at random, and are so perplexed and entangled in their own eloquence that they know not what they say, but go on staggering amidst unmeaning sentences, as men stagger and totter on their feet from weakness. But above all, old men who yet retain the memory of things past, and forget how often they have told them, are the most dangerous company.

MONTAIGNE.

OCTOBER 5

THAT which I do I know not: for not what I would, that do I practise; but what I hate, that I do; for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practise. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. O wretched man that I am! who shall deliver me out of the body of this death? The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. So then, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live.

I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness. Let us also rejoice in our tribulations: knowing that tribulation worketh patience, and patience probation, and probation hope, and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.

Let not sin reign in your mortal body, that ye should obey the lusts thereof; neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members

as instruments of righteousness unto God. Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness? But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life.

Let every soul be in subjection to the higher powers. Behold the goodness and severity of God. O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For of him, and through him, and unto him are all things. To him be the glory forever.

THE EPISTLES.

OCTOBER 6

IF you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by the sight of dreams, death will be an unspeakable gain. If death is like this, I say that to die is gain, for eternity is then only a single night. But if death is the journey to another place, and there all the dead are, what good, O my friends and judges, can be greater than this? If indeed, when the pilgrim arrives in the world below, he is delivered from the professors of justice in this world, and finds the true judges who are said to give judgment there, and other sons of God who were righteous in their life, that pilgrimage will be worth making. What would not a man give if he might converse with Orpheus, and Musæus, and Hesiod, and Homer? If this be true, let me die again and again.

Above all I shall be able to continue my search into true and false knowledge: as in this world, so also in that; I shall find out who is wise, and who pretends to be wise and is not. What would not a man give, O judges, to be able to examine the leader of the great Trojan expedition; or Odysseus, or Sisyphus, or numberless others, men and women too! What infinite delight would there be in conversing

with them, and asking them questions. For in that world they do not put a man to death for this; certainly not. For besides being happier in that world than in this, they will be immortal.

Wherefore, O judges, be of good cheer about death, and know this of a truth — that no evil can happen to a good man, either in life or after death.

The hour of departure has arrived, and we go our ways — I to die and you to live. Which is better, God only knows.

PLATO.

OCTOBER 7

O GIVE thanks unto the Lord; for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the adversary; and gathered them out of the lands, from the east and from the west, from the north and from the south. They wandered in the wilderness in a desert way; they found no city of habitation. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. He led them also by a straight way, that they might go to a city of habitation. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and the hungry soul he filleth with good. Such as sat in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their heart with labor; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and broke their bands in sunder. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of

iron in sunder. Fools because of their transgression, and because of their iniquities, are afflicted. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them offer the sacrifices of thanksgiving, and declare his works with singing. They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul melteth away because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto the haven where they would be. Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men! Let them exalt him also in the assembly of the people, and praise him in the seat of the elders.

He turneth rivers into a wilderness, and watersprings into a thirsty ground; a fruitful land into a salt desert, for the wickedness of them that dwell therein. He turneth a wilderness into a pool of water, and a dry land into watersprings. And there he maketh the hungry to dwell, that they may prepare a city of habitation; and sow fields, and plant vineyards, and get them fruits of increase. Again, they are minished and bowed down through oppression, trouble, and sorrow. He poureth contempt upon princes, and causeth them to wander in the waste, where there is no way. Yet setteth he the needy on high from affliction, and maketh him families like a flock. The upright shall see it and be glad; and all iniquity shall stop her mouth. Whoso is wise shall give heed to these things, and they shall consider the mercies of the Lord.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him.

PSALMS.

OCTOBER 8

A WISE and good man, mindful who he is, and whence he came, and by whom he was produced, is attentive only how he may fill his post regularly and dutifully before God.

If you are at Rome, do not represent to yourself the manner of living at Athens; but consider only how you ought to live where you are.

How great a thing is it to be able to say to yourself: "What others are now solemnly arguing in the schools, and can state in paradoxes, this I put in practice." Seek not good from without: seek it within yourself, or you will never find it.

Does any good man fear that food should fail him? It does not fail the blind: it does not fail the lame. Shall it fail a good man? Is God so negligent of his own institutions, of his servants, of his witnesses, whom alone he uses for examples to the uninstructed, to show that he exists, and that he administers the universe rightly, and doth not neglect human affairs, and that no evil can happen to a good man, either living or dead? For I came when it seemed good to him, and, again, when it seems good to him, I depart; and in life it was my business to praise God within myself, and to every auditor, and to the world. Doth he grant me but few things? Doth he refuse me affluence? It is not his pleasure that I should live luxuriously; for he did not grant that even to Hercules, his own son.

When Ulysses was shipwrecked and cast away, did his helpless condition at all deject him? Did it break his spirit?

In what did he confide? Not in glory, or in riches, or in dominion, but in his own strength; that is, in his knowledge of what is within him, and without him. For this alone is what can render us free and incapable of restraint; can raise the heads of the humble, and make them look with unaverted eyes full in the face of the rich and of the tyrants: and this is what philosophy bestows. But *you* will not even set forth with confidence; but all trembling about such trifles as clothes and plate.

Do you not know that the origin of all human evils, and of baseness and cowardice, is not death, but rather the fear of death? Fortify yourself, therefore, against this. Hither let all your discourses, readings, exercises, tend, and then you will know that thus alone are men made free.

EPICTETUS.

OCTOBER 9

AS the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God? My tears have been my meat day and night; while they continually cry unto me, Where is thy God? These things I remember, and pour out my soul within me, how I went with the throng, and led them to the house of God, with the voice of joy and praise, a multitude keeping holyday. Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him for the health of his countenance. O my God, my soul is cast down within me: therefore do I remember thee from the land of Jordan, and the Hermons, from the hill Mizar. Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. Yet the Lord will command his lovingkindness in the day-time, and in the night his song shall be with me, even a prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? Why go I

mourning because of the oppression of the enemy? As with a sword in my bones, mine adversaries reproach me; while they continually say unto me, Where is thy God?

Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

PSALMS.

OCTOBER 10

WHY do I fight against God? He who gave takes away. Why, then, do I resist? From whence had I these things when I came into the world? Who made the sun? Who the fruits? Who the seasons? Who are you, and for what purpose did you come? Was it not he who brought you here? Was it not he who showed you the light? Depart like a grateful and modest person: make room for others. Correct your principles. Permit nothing to cleave to you that is not your own, nothing to grow to you that may give you agony when it is torn away.

A wise and good person neither quarrels with any one himself, nor as far as possible suffers another to do so. The life of Socrates affords us an example of this, too, as well as of other things; since he not only everywhere avoided quarrelling himself, but did not even suffer others to quarrel.

The inhabitants of a fortified city laugh at the besiegers. Our wall is secure. Nothing but its principles render the human soul so. And will we not fortify, then, the only citadel that is granted us; and withdrawing ourselves from what is mortal and servile, diligently improve what is immortal and by nature free?

Who has lived so long with you, as you have with yourself? Who is so likely to have faith in you, in order to be convinced by you, as yourself? Who is more truly a well-wisher or a friend to you than yourself?

As soon as you are up in the morning, consider what you

need in order to be free from passion; what to enjoy tranquillity? "In what do I consist, merely in body, in estate, in reputation? None of these. What, then? I am a reasonable creature. What, then, is required of me?" Meditate upon your actions.

EPICTETUS.

OCTOBER 11

FAITHFUL is the saying: For if we died with him, we shall also live with him; if we endure, we shall also reign with him; if we are faithless, he abideth faithful; for he cannot deny himself. The firm foundation of God standeth, having this seal, The Lord knoweth them that are his; and let every one that nameth the name of the Lord depart from all unrighteousness. Flee youthful lusts and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. Perilous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, implacable, not lovers of good, lovers of pleasure rather than lovers of God, holding a form of godliness, but having denied the power thereof; from these turn away.

I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not only to me, but also to all them that have loved his appearing.

The end of the charge is love out of a pure heart and a good conscience and faith unfeigned. We know that the law is good if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane.

Holding faith, and a good conscience, which some having

thrust from them made shipwreck concerning the faith. That we may lead a tranquil and quiet life in all godliness and gravity; for this is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth.

THE EPISTLES.

OCTOBER 12

TAKE Socrates, who had a wife and children, but held them not as his own; had a country, friends, relations, but held them only so long as it was proper, and in the manner that was proper, submitting all these to the law and to the obedience due to it. Hence, when it was proper to fight, he was the first to go out, and exposed himself to danger without the least reserve; but when he was sent to do what he esteemed a base action, he did not even deliberate about it; though he knew that perhaps he might die for it. But what did that signify to him? For it was something else that he wanted to preserve, not his mere flesh; but his fidelity, his honor, free from attack or subjection. And afterwards, when he was to make a defence for his life, does he behave like one having children, or a wife? No, but like a single man. And how does he behave when required to drink the poison? He considers what is becoming, and neither sees nor regards anything else. "For I am not desirous," he says, "to preserve this pitiful body, but that part which is improved and preserved by justice, and impaired and destroyed by injustice." And now the remembrance of the death of Socrates is not less, but even more useful to the world than that of the things which he did and said when alive.

Freedom is not procured by a full enjoyment of what is desired, but by controlling the desire. Choose whether you will be loved by those who formerly loved you, and be like your former self; or be better, and not meet with the same treatment. If you do not drink with those with whom you

used to drink, you cannot appear equally agreeable to them. Choose, then, whether you would be a drunkard, and agreeable to them, or sober, and disagreeable to them. You cannot act both Thersites and Agamemnon. If you would be Thersites, you must be humpbacked and bold; if Agamemnon, great and noble, and faithful to those who are under your care.

EPICTETUS.

OCTOBER 13

THE fear of the Lord is the beginning of knowledge: but the foolish despise wisdom and instruction; my son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be a chaplet of grace unto thy head, and chains about thy neck. My son, if sinners entice thee, consent thou not. If they say, Come with us, we shall find all precious substance, we shall fill our houses with spoil; thou shalt cast thy lot among us; we will all have one purse: refrain thy foot from their path: for their feet run to evil. For in vain is the net spread, in the eyes of any bird; and these lay wait for their own blood, they lurk privily for their own lives. So are the ways of every one that is greedy of gain; it taketh away the life of the owners thereof.

Wisdom crieth aloud in the street; she uttereth her voice in the broad places; she crieth in the chief place of concourse; at the entering in of the gates, in the city, she uttereth her words; how long, ye simple ones, will ye love simplicity? And scorners delight them in scorning, and fools hate knowledge?

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel; and would none of my reproof.

PROVERBS.

OCTOBER 14

FROM my great-grandfather I learned not to have frequented public schools, and to have had good teachers at home, and to know that on such things a man should spend liberally. From my grandfather I learned good morals, and the government of my temper. From the reputation and remembrance of my father, modesty and a manly character. In him I observed mildness of temper, and unchangeable resolution in the things which he had determined after due deliberation; and no vain-glory in those things which men call honors; and a love of labor and perseverance; and a readiness to listen to those who had anything to propose for the common weal; and undeviating firmness in giving to every man according to his deserts. I observed his habit of careful inquiry in all matters of deliberation, and his persistency; and that his disposition was to keep his friends, and not to be soon tired of them, nor yet to be extravagant in his affection; and to be satisfied on all occasions and cheerful; and to foresee things a long way off; and to be ever watchful over the things which were necessary for the administration of the empire. He was neither superstitious with respect to the gods, nor did he court men by gifts or by trying to please them, or by flattering the populace; but he showed sobriety in all things, and firmness, and never any mean thoughts or action, nor love of novelty. And the things which conduce in any way to the commodity of life, and of which fortune gives an abundant supply, he used without arrogance, and without excusing himself; so that when he had them he enjoyed them without affectation, and when he had them not, he did not want them. Every one acknowledged him to be a man ripe, perfect, above flattery, able to manage his own and other men's affairs. He was easy in conversation, and he made himself agreeable without any offensive affectation.

He took a reasonable care of his body's health, not as one who was greatly attached to life, nor yet out of regard to personal appearance, but so that, through his own attention, he very seldom stood in need of the physician's art. He was most ready to give way without envy to those who possessed any particular gift, and he gave them his help. He was not fond of change, but he loved to stay in the same place, and to employ himself about the same things, and he came fresh and vigorous to his usual occupations. His secrets were not many, but very few and very rare. He was a man who looked to what ought to be done, not to the reputation which is got by men's acts. There was in him nothing harsh, nor implacable, nor violent, but he examined all things severally, as if he had abundance of time, and without confusion, and in an orderly way, vigorously and consistently. And that might be applied to him which is recorded of Socrates, that he was able both to abstain from, and to enjoy, those things which many are too weak to abstain from, and cannot enjoy without excess. But to be strong enough both to bear the one and to be sober in the other is the mark of a man who has a perfect and invincible soul.

MARCUS AURELIUS.

OCTOBER 15

WHEREFORE thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doth practise the same things. And we know that the judgment of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and for-

bearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek; for there is no respect of persons with God. For not the hearers of a law are just before God, but the doers of a law shall be justified. But if thou bearest the name of a Jew, and restest upon the law, and gloriest in God, and knowest his will, and approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou who gloriest in the law, through thy transgression of the law dishonorest thou God? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

THE EPISTLES.

OCTOBER 16

WHEN you are elated and say, "I have a handsome horse," know that you are elated only on the merit of the horse. What, then, is your own? The use of the phenomena of existence. So that when you are in harmony with nature in this respect, you will be elated with some reason; for you will be elated at some good of your own.

Sickness is an impediment to the body, but not to the will, unless itself pleases. Lameness is an impediment to the leg, but not to the will, and say this with regard to everything that happens.

It were better to die of hunger, exempt from grief and fear, than to live in affluence with perturbation. Begin with little things. Is a little oil spilt or a little wine stolen? say to yourself, "This is the price paid for peace and tranquillity, and nothing is to be had for nothing."

Remember that you cannot be permitted to rival others in externals, without using the same means to obtain them.

Is the child or wife of another dead? There is no one who would not say, "This is an accident of mortality." But if any one's own child happens to die, it is immediately, "Alas, how wretched am I!" It should always be remembered how we are affected on hearing the same thing concerning others.

Be mostly silent, or speak merely what is needful and in few words. We may, however, enter sparingly into discourse sometimes, when occasion calls for it; but let it not run on any of the common subjects, as horse-races, or athletic champions, and especially not on men, so as either to blame or praise, or make comparisons. If you are able, by your own conversation, bring over that of your company to proper subjects; but if you happen to find yourself among strangers, be silent.

What! did Diogenes love nobody, who was so gentle and

benevolent as cheerfully to undergo so many pains and miseries of body for the common good of mankind? Yes, he did love them; but how? As became a minister of Zeus; at once caring for men and obedient to God. Hence the whole earth, not any particular place, was his country. And when he was taken captive, he did not long for Athens and his friends and acquaintances there, but made himself acquainted with the pirates and endeavored to reform them; and when he was at last sold into captivity, he lived at Corinth just as before at Athens, and if he had gone to the Perrhœbeans, he would have been exactly the same. Thus is freedom acquired. He, therefore, of whom neither pleasure, nor pain, nor fame, nor riches, can get the better; and he who is able whenever he thinks to abandon his whole body with contempt and depart, whose slave can he ever be? To whom is he subject?

EPICTETUS.

OCTOBER 17

WHAT is meant by "The making the whole empire peaceful and happy depends on the government of his state" is this: when the sovereign behaves to his aged as the aged should be behaved to, the people become filial; when a sovereign behaves to his elders as elders should be behaved to, the people learn brotherly submission; when the sovereign treats compassionately the young and helpless, the people do the same. Thus the ruler has a principle with which, as with a measuring square, he may regulate his conduct.

What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him not therewith follow those who are before him; what he hates to receive on the right,

let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right: this is what is called "the principle with which, as with a measuring square, to regulate one's conduct."

How much to be rejoiced in are these princes, the parents of the people! When a prince loves what the people love, and hates what the people hate, then is he what is called the parent of the people.

The superior man undergoes three changes. Looked at from a distance, he appears stern; when approached, he is mild; when he is heard to speak, his language is firm and decided.

What are meant by the five excellent things? The Master said, When the person in authority is beneficent without great expenditure; when he lays tasks on the people without their repining; when he pursues what he desires without being covetous; when he maintains a dignified care without being proud; when he is majestic without being fierce.

CONFUCIUS.

OCTOBER 18

MY own belief is, not that the good body improves the soul, but that the good soul improves the body. Then, if we have educated the mind, the minuter care of the body may properly be committed to the mind. Simplicity in music was the parent of temperance in the soul, and simplicity in gymnastic of health in the body. In former days, the guild of Asclepius did not practise our present system of medicine, which may be said to educate disease. Herodicus, being of a sickly constitution, by a happy combination of training and doctoring found out a way of torturing first and principally himself, and secondly the rest of the world, by the invention of lingering death: for he had a mortal disease, which he perpetually tended, and as recovery was out of the question, he passed his entire life as a valetudinarian: he could do nothing but attend upon himself, and

he was in constant torment when he departed in anything from his usual regimen, and so, dying hard, by the help of science he struggled on to old age.

In all well-ordered states, every individual has an occupation to which he must attend, and therefore has no leisure to spend in continually being ill. Asclepius did not want to lengthen out useless life, or to raise up puny offspring to an enfeebled sire: if a man was not able to live in the ordinary way, he had no business to cure him. The sons of Asclepius would have nothing to do with unhealthy and intemperate subjects, whose lives were of no use either to themselves or to others; the art of medicine was not designed for their good, and though they were as rich as Midas, the sons of Asclepius would have declined to attend them.

If Asclepius was the son of a god, he was not avaricious: or, if he was avaricious, he was not the son of a God.

PLATO.

OCTOBER 19

THUS saith the Lord unto the house of Israel, Seek ye me, and ye shall live.

Seek the Lord, and ye shall live, ye who turn judgment to wormwood, and leave off righteousness in the earth, seek him that made the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth; the Lord is his name; that bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress. They hate him that reproveth in the gate, and they abhor him that speaketh uprightly.

Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses of hewn stones, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

For I know how manifold are your transgressions and how mighty are your sins ; ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right. Therefore he that is prudent shall keep silence in such a time ; for it is an evil time. Seek good, and not evil, that ye may live : and so the Lord, the God of hosts, shall be with you, as ye say. Hate the evil, and love the good, and establish judgment in the gate : it may be that the Lord, the God of hosts, will be gracious unto the remnant of Joseph.

Therefore thus saith the Lord, the God of hosts, the Lord : Wailing shall be in all the broad ways ; and in all the vineyards shall be wailing : for I will pass through the midst of thee, saith the Lord.

THE MINOR PROPHETS.

OCTOBER 20

DIOGENES was free. Not because he was of free parents, for he was not : but because he was so in himself; because he had cast away all which gives a handle to slavery : nor was there any way of getting at him, nor anywhere to lay hold on him to enslave him. Everything sat loose upon him ; everything just hung on. If you took hold on his possessions, he would rather let them go than follow you for them ; if on his leg, he let go his leg ; if his body, he let go his body ; acquaintance, friends, country, just the same. For he knew whence he had them, and from whom, and upon what conditions he received them. But he would never have forsaken his true parents, the gods, and his real country, the universe, nor have suffered any one to be more dutiful and obedient to them than he.

When you have lost anything external, have always at hand the consideration of what you have got instead of it ; and if this be of more value, do not by any means call yourself a loser, — whether it be a horse for an ass, an ox for a

sheep, a good action for a piece of money, a due composure of mind for a dull jest, or modesty for indecent talk. By continually remembering this, you will preserve your character such as it ought to be. There needs but little, merely a small deviation from reason, to destroy and overset all. Take heed to the appearances of things. Keep yourself watchful over them. It is an inconsiderable matter that you have to guard; but modesty, fidelity, controversy, docility, innocence, fearlessness, serenity, — in short, freedom. For what will you sell these? Suppose I have decency, and another the office of tribune: I have modesty, and he the prætorship. I am free, and the friend of God, so as to obey him willingly; and I must not value anything else, neither body, nor possessions, nor fame. For it is not his will that I should value them. If it had been his pleasure, he would have placed in them my good, which now he has not done, therefore I cannot transgress his commands.

EPICTETUS.

OCTOBER 21

THE first law that ever God gave to man was a law of pure obedience; it was a commandment naked and simple, wherein man had nothing to inquire after, nor to dispute; forasmuch as to obey is the proper office of a rational soul, acknowledging a heavenly superior and benefactor. It seems, in truth, that nature, for the consolation of our miserable and wretched state, has only given us presumption for our inheritance.

"There is nothing," says Cicero, "so charming as the employment of letters; of letters, by means whereof the infinity of things, the immense grandeur of nature, the heavens even in this world, the earth, and the seas are discovered to us; 't is they that have taught us religion, moderation, and the grandeur of courage, and that have rescued our souls from darkness, to make them see all things high, low, first, last, and middling; 't is they that furnish us

wherewith to live happily and well, and conduct us to pass over our lives without displeasure, and without offence." Does not this man seem to speak of the condition of the ever living and almighty God? But as to effects, a thousand little country women have lived lives more equal, more sweet and constant, than his. Philosophy, when she has said all she can, refers us at last to the example of a gladiator, wrestler, or muleteer, in which sort of people we commonly observe much less apprehension of death, sense of pain, and other inconveniences, and more of endurance, than ever knowledge furnished any one withal that was not born and bred to hardships. That which is told us of those of Brazil, that they never die but of old age, is attributed to the serenity and tranquillity of the air they live in; but I rather attribute it to the serenity and tranquillity of their souls, free from all passion, thought, or employment, extended or unpleasing, — a people that pass over their lives in a wonderful simplicity and ignorance, without letters, without law, without king, or any manner of religion.

MONTAIGNE.

OCTOBER 22

THERE is no one in any rule who, in as far as he is a ruler, considers or enjoins that which is for his own interest, but always that which is for the interest of his subject and of his art; to that he looks, and that alone he considers in everything which he says and does.

Observe also that when they come into office, there is the just man, neglecting his affairs and perhaps suffering other losses, but he will not compensate himself out of the public purse because he is just; moreover he is hated by his friends and relations for refusing to serve them in unlawful ways. He who refuses to rule is liable to be ruled by one who is worse than himself, than which no punishment can be greater. And the fear of this induces the good to take office, not because they would, but because they cannot

help, nor under the idea that they are going to have any benefit or enjoyment themselves, but as a necessity, and because they are not able to commit the task of ruling to any one who is better than themselves, or indeed as good. For the probability is that if a city were composed entirely of good men, then to avoid office would be as much an object of ambition as to obtain office is at present; then we should have plain proof that the true ruler is not meant by nature to regard his own interest, but that of his subject.

From injustice spring divisions and hatreds and fightings, as from justice, harmony and friendship. When we speak of gangs of evil-doers acting together, this is not strictly true, for if they had been perfectly unjust, they would have laid hands upon one another; but there must evidently have been some remnant of justice in them, or they would have injured one another as well as their victims, and then they would have been unable to act together; they were but semi-villainous, for had they been whole villains, wholly unjust, they would have been wholly incapable of action.

Gyges, according to the tradition, was a shepherd and servant of the king of Lydia, and, while he was in the field, there was a storm and earthquake which made an opening in the earth at the place where he was feeding his flock. He was amazed at the sight, and descended into the opening, where, among other marvels, he beheld a hollow brazen horse, having doors, at which he, stooping and looking in, saw a dead body, of stature, as appeared to him, more than human, and having nothing on but a gold ring; this he took from the finger of the dead and reascended out of the opening. Now the shepherds met together, according to custom, that they might send their monthly report concerning the flock to the king; and into their assembly he came, having the ring on his finger; and as he was sitting among them, he chanced to turn the collet of the ring towards the inner side of the hand, when instantly he became invisible, and the others began to speak to him as if he were no longer

there. He was astonished at this, and again touching the ring, he turned the collet outwards and reappeared; thereupon he made trials of the ring, and always with the same result: when he turned the collet inwards, he became invisible; when outwards, he reappeared.

PLATO.

OCTOBER 23

IT is our duty to foster, to shield, and to preserve the common fellowship and connection of the whole human race. Any avocation which serves to promote the welfare of the community and the safety of society is preferable to pursuits tending only to speculation and the acquisition of knowledge. Of all the subjects discussed by the wise none is, forsooth, more important than the distinct proposition that we are born for righteousness, and that right is established not by opinion but by nature. This will be obvious to those who fully comprehend the mutual connection and relation of men; for there exists no single thing that is so similar, nay, so equal, to any other thing as we are all among ourselves; therefore any definition of man holds good for all alike. We are born for mutual intercourse, and for the association and connection of the human race. Men obey this heavenly economy and Divine intelligence and the all-powerful God in a manner that this entire world must be considered as one large community of gods and men.

CICERO.

Every one should live in this conviction: I am not born for one corner of the earth; my country is the whole of this world. Man, a social being, and born for the general welfare, should regard the world as one home for all men.

SENECA.

Dost thou behold yonder endless ether encompassing the earth around with its moist arms? Those are the boundaries

of our home and country, and there is neither a stranger nor a foreigner in any place, since everywhere are found the same fire, water, and air, the same ruling and dispensing powers, the same sun, and moon, and morning star; one law governs all; under one direction are the northern and the southern climes, and there is one king and lord, God, who holds in his hands the beginning, middle, and end of the universe, accompanied by eternal justice; which all men by nature practise towards all men, as towards their fellow-citizens.

PLUTARCH.

If the intellectual faculty is common to all, then reason, in respect of which we are rational beings, must be common likewise, and if so, the guiding principle of our actions is also common. If this is so, we have all a common law; hence we are fellow-citizens, and belong to the same state, and consequently the world is, as it were, one commonwealth. My nature is rational and social; therefore as Antoninus, I have Rome for my city and country, but as a man the world; hence that only can be advantageous to me which is useful to all communities.

MARCUS AURELIUS.

As sacred edifices are abodes for religious devotions, so are men's hearts, as it were, temples filled with a holy spirit for the exercise of friendship and charity.

VALERIUS MAXIMUS.

The whole world has well been called a temple of God: let every one who is introduced into this temple know that he should live like a priest.

MACROBIUS.

OCTOBER 24

OF the harmonies I know nothing, but I want to have one warlike, which will sound the word or note which a brave man utters in the hour of danger and stern resolve, or when his cause is failing and he is going to wounds or death, or is overtaken by some other evil, and at every such crisis meets fortune with calmness and endurance; and another which may be used by him in times of peace and freedom of action, when there is no pressure of necessity, — expression of entreaty or persuasion, of prayer to God, or instruction of man, or again, of willingness to listen to persuasion, or entreaty, or advice; and which represents him when he has accomplished his aim, not carried away by success, but acting moderately and wisely, and acquiescing in the event. These two harmonies I ask you to have, — the strain of necessity and the strain of freedom, the strain of the unfortunate and the strain of the fortunate, the strain of courage and the strain of temperance. Let our artists be those who are gifted to discern the true nature of beauty and grace; then will our youth dwell in a land of health, amid fair sights and sounds; and beauty, the effluence of fair works, will meet the sense like a breeze, and insensibly draw the soul, even in childhood, into harmony with the beauty of reason.

Neither we nor our guardians whom we have to educate can ever become musical until we know the essential forms of temperance, courage, liberality, magnificence, as well as the cognate and contrary forms, in all their combinations, and can recognize them and their images wherever they are found: and when a beautiful soul harmonizes with a beautiful form, and the two are cast in one mould, that will be the fairest of sights to him who has the eye to contemplate the vision.

PLATO.

OCTOBER 25

THOSE who are given up to a fondness for drinking, and those who have fallen in love, are less able to attend to what they ought to do, and to refrain from what they ought not to do; for many who can be frugal in their expenses before they fall in love are, after falling in love, unable to continue so; and, when they have exhausted their resources, they no longer abstain from means of gain, from which they previously shrank, as thinking them dishonorable.

Alcibiades being honored by the people, and easily obtaining the preëminence among them, became like the wrestlers in the gymnastic games, who, when they are fairly superior to others, neglect their exercises: so he grew neglectful of self-control.

Socrates observed that it seemed surprising to him if a man, becoming herdsman of a number of cattle, and rendering the cattle fewer and in worse condition, should not confess that he was a bad herdsman; and still more surprising if a man, becoming governor of a city, and rendering the people fewer and in worse condition, should not feel ashamed, and be conscious of being a bad governor of the city. "Everything," said Pericles, "which one man obliges another to do without gaining his consent, whether he enact it in writing or not, seems to me to be force rather than law." Socrates said that he thought he who confined another for ignorance might justly be confined by those who knew what he did not know. He maintained that to be busy was useful and beneficial for a man, and that to be unemployed was noxious and ill for him; that to work was a good, and to be idle an evil; but that those only who do something good really work and are useful workmen. But those who gamble or do anything bad and pernicious, he called idle.

XENOPHON.

OCTOBER 26

GOD cannot be willing to change; being, as is supposed, the fairest and best that is conceivable, he remains absolutely and forever in his own form. Then let none of the poets tell us that "The gods in the disguise of strangers prowl about cities having diverse forms;" let us have no more lies of that sort. God is perfectly simple and true both in deed and word; he changes not; he deceives not, either by dream or waking vision, by sign or word. Some tales are to be told, and others are not to be told, to our disciples from their youth upwards, if we mean them to honor the gods and their parents, and to value friendship with one another. The superhuman and divine is absolutely incapable of falsehood. We must beg Homer and the other poets not to be angry if we strike out passages, not because they are unpoetical, or unattractive to the popular ear, but because the greater the charm of them as poetry, the less are they meet for the ears of boys and men who are to be the sons of freedom, and are to fear slavery more than death. Our guardians, if they imitate at all, should imitate the temperate, holy, free, courageous, and the like: but they should not depict or be able to imitate any kind of illiberality or other baseness, lest from imitation they should come to be what they imitate. Did you never observe how imitations, beginning in early youth, at last sink into the constitution and become a second nature of body, voice, and mind? For we mean to employ for our soul's health the rougher and severer poet and story-teller, who will imitate the style of the virtuous only.

PLATO.

OCTOBER 27

THE way of truth is one and simple ; that of particular profit, and the commodity of affairs with which a man is interested, is double, unequal, and casual.

The Lacedæmonians said, "You may impose as heavy and ruinous taxes upon us as you please ; but to command us to do shameful and dishonest things, you will lose your time, for it is to no purpose." The kings of Egypt made their judges solemnly swear "that they would not do anything contrary to their consciences, though ever so much commanded to it by the kings themselves." Even to the vilest dispositions, it is the sweetest thing imaginable, having once got their ends in a vicious action, immediately to tag to it, with all imaginable security, some show of virtue and justice, by way of compensation and conscientious remorse.

What fear has once made me willing to do, I am bound to do when I am no more in fear ; and though that fear only prevailed with my tongue, without forcing my will, yet I am bound to keep my word.

There is no virtue which does not rejoice a well-descended nature ; there is a kind of I know not what congratulation in well-doing that gives us inward satisfaction, and a certain generous exaltation that accompanies a good conscience ; a soul daringly vicious may perhaps arm itself with security ; but it cannot supply itself with this complacency and satisfaction. It is no small satisfaction to a man to see himself preserved from the contagion of so depraved an age, and to say to himself, "Whoever could penetrate into my soul would not there find me guilty either of the affliction or ruin of any one ; or of revenge, or envy, or any offence against the public laws, or of innovation, or trouble, or failure of my word." These testimonies of a good conscience please, and this natural rejoicing is very beneficial to us and the only reward that we can never fail of.

The virtue of the soul does not consist in flying high, but walking orderly; its grandeur does not exercise itself in grandeur, but in mediocrity. As vicious souls are often incited by some strange impulse to do well, so are virtuous souls to do ill; they are therefore to be judged by their settled state when they are at home, if ever they be so, or at least when they are most near repose, and in their native station.

MONTAIGNE.

OCTOBER 28

BE not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this. Wisdom is as good as an inheritance. Wisdom is a defence, but the excellency of knowledge is, that wisdom preserveth the life of him that hath it. In the day of prosperity be joyful, and in the day of adversity consider: God hath even made the one side by side with the other, to the end that man should not find out anything that shall be after him. There is a righteous man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his evil-doing. Be not righteous overmuch; neither make thyself overwise: why shouldest thou destroy thyself? Be not overmuch wicked, neither be thou foolish. Why shouldest thou die before thy time? There is no man that hath power over the spirit to retain the spirit, neither hath he power over the day of death; and there is no discharge in that war. There is a vanity which is done upon the earth: that there be righteous men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous. I said this also is vanity.

ECCLESIASTES.

OCTOBER 29

THE people of Thrace make use of the fox when they wish to pass over the ice of some frozen river, and turn him out before them to that purpose; when we see him lay his ear upon the bank of the river, down to the ice, to listen if from a more remote or nearer distance he can hear the voice of the water's current, and, according as he finds by that the ice to be of a less or greater thickness, to retire or advance, — have we not reason to believe thence that the same rational thoughts passed through his head that we should have upon the like occasions; and that it is a ratiocination and consequence, drawn from natural sense, that that which makes a noise runs, that that which runs is not frozen, what is not frozen is liquid, and that which is liquid yields to impression?

The oxen that served in the royal gardens of Susa to water them and turn certain great wheels to draw water for that purpose, to which buckets were fastened, being ordered every one to draw a hundred turns a day, they were so accustomed to this number that it was impossible by any force to make them draw one turn more; but, their task being performed, they would suddenly stop and stand still.

In that elegant and admirable contexture of their buildings, can birds rather make choice of a square figure than a round, of an obtuse than a right angle, without knowing their properties and effects? Do they bring water, and then clay, without knowing that the hardness of the latter grows softer by being wetted? Do they mat their palace with moss or down without foreseeing that their tender young will lie more safe and easy? Do they secure themselves from the wet and rainy winds, and place their lodgings against the east, without knowing the different qualities of the winds, and considering that one is more wholesome than another? Why does the spider make her web tighter in one place and slacker in another; why now make one sort of knot and then another,

if she has not deliberation, thought, and conclusion? The swallows that we see at the return of the spring searching all the corners of our houses for the most commodious places wherein to build their nest, do they seek without judgment, and, amongst a thousand, choose out the most proper for their purpose, without discretion?

The acknowledgment due to virtue is not the less valid for being found in the mouth of a bad man; inasmuch as truth wrings it from him, and though he will not receive it in his heart, he at least wears it as a useful disguise.

There is nothing useless in nature, not even inutility itself; nothing having slipped into this universe that does not possess some proper place in it.

MONTAIGNE.

OCTOBER 30

THINK not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Ye have heard it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; but let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is per-

fect. Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

THE GOSPELS.

OCTOBER 31

GOD created man to be immortal, and made him an image of his own everlastingness. The souls of the righteous are in the hand of God, and no torment shall touch them. In the eyes of the foolish they seemed to have died, and their departure was accounted to be their hurt; and their journeying away from us to be their ruin: but they are in peace. For even if in the sight of men they be punished, their hope is full of immortality; and having borne a little chastening, they will receive great good, because God made trial of them, and found them worthy of himself. They that trust on him shall understand truth, and the faithful shall abide with him in love; because grace and mercy are to his children. For in the memory of virtue is immortality, because it is recognized both before God and before men. When it is present, men imitate it, and they long after it when it is departed. And throughout all time it marcheth crowned in triumph, victorious in the strife for the prizes that are undefiled.

WISDOM OF SOLOMON.

NOVEMBER 1

FROM Miletus Paul sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them, Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I might accomplish my course and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities and to them that were with me. In all things I gave you an example, how that so laboring ye ought to help the

weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more.

ACTS.

NOVEMBER 2

WE must be at once cautious and courageous: courageous against the inevitable, and cautious when events are within our own control.

Thus said Socrates to one who put him in mind to prepare himself for his trial: "Do you not think that I have been preparing myself for this very thing my whole life long?" By what kind of preparation? "I have attended to my own work." What mean you? "I have done nothing unjust, either in public or in private life."

When you have once made yourself to externals, be a slave wholly; do not struggle, and be alternately willing and unwilling, but be simply and thoroughly the one or the other: free or a slave; instructed or ignorant; a game-cock or a craven; either bear to be beaten till you die, or give out at once; do not be soundly beaten first, and then give out at last.

It is absurd to call upon me for specific advice. Ask me rather to teach you to accommodate yourself to whatever may be the event. Remember the general rule, and you will need no special suggestions.

Diogenes answered one who desired letters of recommendation from him: "At first sight he will know you to be a man; and whether you are a good or a bad man, if he has any skill in distinguishing, he will know likewise; and if he has not, he will never know it, though I should write a thousand times. Just as if you were a piece of coin and should desire to be recommended to any person as good, in order

to be tried: if it be to an assayer, he will know your value, for you will recommend yourself."

EPICTETUS.

NOVEMBER 3

WHEN the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on the right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it no unto one of these least, ye did it not unto me.

And these shall go away into eternal punishment; but the righteous into eternal life.

THE GOSPELS.

NOVEMBER 4

AFTER a tongue has once got the knack of lying, 't is not to be imagined how impossible almost it is to reclaim it. How much less sociable is false speaking than silence? The reverse of truth has a hundred thousand shapes, and a field indefinite, without bound or limit. "Look, you who think the gods have no care of human things, what do you say to so many persons preserved from death by their especial favor?" "Why, I say that their pictures are not here who were cast away, which were by much the greater number."

I love to follow formalities, but not to be so servilely tied to their observation that my whole life should be enslaved to ceremonies; of which there are some that, provided a man omits them out of discretion, and not for want of breeding, it will be every whit as handsome in him. I have seen some people rude by being over-civil, and troublesome by their courtesy; though, these excesses excepted, the knowledge of courtesy and good manners is a very necessary study. It is, like grace and beauty, that which begets liking and an inclination to love one another at the first sight, and in the very beginning of an acquaintance and familiarity; and consequently, that which first opens the door for us to better ourselves by the example of others, if there be anything in the society worth notice.

'T is a great calamity to have a mind anxious about things to come. Once out of being, we have no more any manner of communication with what is in being. "An honest and wise man will acknowledge that only to be a true victory which is obtained without violation of faith, or blemish upon honor."

MONTAIGNE.

NOVEMBER 5

OUT of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldest work iniquities, O Lord, who shall stand? I wait for the Lord, my soul doth wait, and in his word do I hope. My soul looketh for the Lord, more than watchmen look for the morning; yea, more than watchmen for the morning. O Israel, hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities. Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too wonderful for me. Surely I have stilled and quieted my soul; like a weaned child with his mother, my soul is with me like a weaned child. O Israel, hope in the Lord from this time forth and forevermore. Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard; that came down upon the skirt of his garments; like the dew of Hermon, that cometh down upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore.

O give thanks unto the Lord; for he is good: for his mercy endureth forever. O give thanks unto the God of gods: for his mercy endureth forever. O give thanks unto the Lord of lords: for his mercy endureth forever. To him who alone doeth great wonders: for his mercy endureth forever. To him that by understanding made the heavens: for his mercy endureth forever. To him that spread forth the earth above the waters: for his mercy endureth forever. To him that made great lights: for his mercy endureth forever: the sun to rule by day: for his mercy endureth forever: the moon and stars to rule by night: for his mercy endureth forever. Who remembered us in our low

estate: for his mercy endureth forever: and hast delivered us from our adversaries: for his mercy endureth forever. He giveth food to all flesh: for his mercy endureth forever. O give thanks unto the God of heaven: for his mercy endureth forever.

PSALMS.

NOVEMBER 6

THE mercy of a man is upon his neighbor; but the mercy of the Lord is upon all flesh; reproving, and chastening, and teaching, and bringing again, as a shepherd doth his flock. In the days of fulness remember the time of hunger; and poverty and want in the days of wealth. Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse. Never repeat what is told thee, and thou shalt fare never the worse. Hast thou heard a word? let it die with thee: be of good courage, it will not hurt thee. A man's attire and grinning laughter and gait show what he is. A slip on a pavement is better than a slip with the tongue. He knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and looking into secret places. How beautiful a thing is judgment for gray hairs, and for elders to know counsel; how beautiful is the wisdom of old men, and thought and counsel to men that are in honor; much experience is the crown of old men; and their glorying is the fear of the Lord. Give me any plague but the plague of the heart. Whether a man be rich or poor, a good heart maketh at all times a cheerful countenance. A silent woman is a gift of the Lord; and there is nothing of so much worth as a well-instructed soul. As the lamp that shineth upon the holy candlestick, so is the beauty of the face in ripe age.

A merchant shall hardly keep himself from wrong-doing; and a huckster shall not be acquitted of sin. A nail will stick fast between the joinings of stones; and sin will

thrust itself between buying and selling. To a heart that is provoked, add not more trouble. Strive for the truth unto death, and the Lord God shall fight for thee.

ECCLESIASTICUS.

NOVEMBER 7

A GOOD fortune is good disposition of the soul, good emotions, good actions.

The best way of avenging thyself is not to become like the wrong-doer.

He is injured who abides in his error and ignorance; I seek the truth, by which no man was ever injured.

I do my duty; other things trouble me not.

Keep thyself simple, good, pure, serious, free from affectation, a friend of justice, a worshiper of the gods, kind, affectionate, strenuous in all proper acts. Reverence the gods, and help men. Short is life.

We are all working together to one end, some with knowledge and design, and others without knowing what they do.

When thou wishest to delight thyself, think of the virtues of those who live with thee: the activity of one, the modesty of another, the liberality of a third, and some other good quality of a fourth. For nothing delights so much as the examples of the virtues.

That which is not good for the swarm, neither is it good for the bee.

There is one universe made up of all things, one God who pervades all things, and one law, and one truth.

Whatever any one does or says, I must be good, just as if the gold or the emerald or the purple were always saying, I must be emerald and keep my color.

Retire into thyself. The rational principle which rules has this nature, that it is content with itself when it does what is just, and so secures tranquillity.

Consider that as the heaps of sand piled on one another

hide the former sands, so in life the events which go before are soon covered by those which come after.

Look within. Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig.

Pain is neither intolerable nor everlasting, if thou bearest in mind that it has its limits, and if thou addest nothing to it in imagination.

MARCUS AURELIUS.

NOVEMBER 8

A WHOLESOME tongue is a tree of life; but perverseness therein is a breaking of the spirit. The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight. A merry heart maketh a cheerful countenance: but by sorrow of heart the spirit is broken. Better is little with the fear of the Lord, than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. The way of the sluggard is as an hedge of thorns: but the path of the upright is made an highway. A man hath joy in the answer of his mouth: and a word in due season, how good is it! To the wise the way of life goeth upward, that he may depart from the grave beneath. The preparations of the heart belong to man; but the answer of the tongue is from the Lord. Commit thy works unto the Lord, and thy thoughts shall be established. When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Better is a little with righteousness than great revenues with injustice. A man's heart deviseth his way: but the Lord directeth his steps. It is an abomination to kings to commit wickedness: for the throne is established by righteousness. How much better is it to get wisdom than gold! yea, to get understanding is rather to be chosen than silver. Pride goeth before destruction, and an haughty spirit before a fall. Better is it to be of a lowly spirit with the poor, than to divide the spoil with the

proud. The hoary head is a crown of glory, if it be found in the way of righteousness. The lot is cast into the lap; but the whole disposing thereof is of the Lord. Better is a dry morsel and quietness therewith, than an house full of feasting with strife.

PROVERBS.

NOVEMBER 9

BLESS the Lord O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle. The Lord executeth righteous acts, and judgments for all that are oppressed. He made known his ways unto Moses, his doings unto the children of Israel. The Lord is full of compassion and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep his anger forever. He hath not dealt with us after our sins, nor rewarded us after our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his precepts to do them. The Lord hath established his throne in the heavens, and his kingdom ruleth over all.

Bless the Lord, ye angels of his, ye mighty in strength

that fulfil his word, hearkening unto the voice of his word. Bless the Lord, all ye his hosts: ye ministers of his that do his pleasure. Bless the Lord, all ye his works, in all places of his dominion: bless the Lord, O my soul.

PSALMS.

NOVEMBER 10

SOCRATES, thinking it expedient that temperance should be observed by him who would succeed in anything honorable, first made it evident to those who conversed with him that he practised this virtue beyond all other men, and then, by his discourse, he exhorted his followers above everything to the observance of temperance. The intemperate, he said, endure the very worst of slavery. Even to those pleasures to which alone intemperance seems to lead men, it cannot lead them, but temperance produces greater pleasure than anything else. Because intemperance, by not allowing men to withstand hunger, thirst, or want of sleep, hinders them from having any due enjoyment in acts most necessary and habitual; but temperance, which alone enables men to endure these privations, alone enables them to find delight in these acts. From learning what is honorable and good, and from the study of those accomplishments by which a man may ably govern himself, judiciously regulate his household, become useful to his friends and the state, and gain the mastery over his enemies, from which studies arise not only the greatest advantages, but also the greatest pleasures, the temperate have enjoyment while they practise them, but the intemperate have no share in any of them. To the temperate alone it belongs to consider what is best in human pursuits, to distinguish those pursuits, according to experience and reason into their several classes, and then to choose the good and refrain from the evil.

Do not be regardless of the affairs of your country, if any department of them can be improved by your means. It is indeed strange that those who desire to play on the lyre, or

on the flute, should endeavor to practise, as constantly as possible, that in which they desire to excel, but of those who wish to become able to speak and act in affairs of government, more think that they will be suddenly qualified to achieve their object without preparation or study, and by their own unassisted efforts. Yet these pursuits are manifestly more difficult of attainment than those, and those who pursue the one are required to submit to longer and more diligent study than those who pursue the other. The talent of governing states is a most exalted art, for it is the art of kings, and is called the royal art, but have you ever considered whether it is possible for a man who is not just to be eminent in that art?

XENOPHON.

NOVEMBER 11

O DEATH, how bitter is the remembrance of thee to a man that is at peace in his possessions, unto the man that hath nothing to disturb him, and hath prosperity in all things. O Death, acceptable is thy sentence unto a man that is needy, and that faileth in strength, that is in extreme old age, and is distracted about all things, and is perverse, and hath lost patience. A good life hath its number of days; and a good name continueth forever.

Look upon the rainbow, and praise him that made it; exceeding beautiful is the brightness thereof. It compasseth the heaven round about with a circle of glory: the hands of the Most High have stretched it.

Woe unto fearful hearts, and faint hands, and to the sinner that goeth two ways. Woe unto you that have lost your patience; and what will ye do when the Lord shall visit you?

Let us now praise famous men. The Lord manifested in them great glory, even his mighty power from the beginning. Such as did bear rule in their kingdoms, and were men renowned for their power, giving counsel by their under-

standing, leaders of the people by their counsels, and by their understanding men of learning for the people. Wise were their words in their instruction. All these were honored in their generations, and were a glory in their days. There be of them that have left a name behind them, to declare their praises. And some there be which have no memorial; who are perished as though they had not been, and are become as though they had not been born, and their children after them. But these were men of mercy, whose righteous deeds have not been forgotten, and their glory shall not be blotted out. Their bodies were buried in peace; and their name liveth to all generations. Peoples will declare their wisdom, and the congregation telleth out their praise.

ECCLESIASTICUS.

NOVEMBER 12

IT is indeed acknowledged that no man, of all that are remembered, ever endured death with greater glory; for Socrates was obliged to live thirty days after his sentence, and during that time he was seen by all his friends living in no other way than at any preceding period; and throughout all the former part of his life he had been admired beyond all men for the cheerfulness and tranquillity with which he lived. He said that he had gone through life doing nothing but considering what was just and what unjust, doing what was just, and abstaining from what was unjust, which he conceived to be the best meditation for his defence. "Do you think it strange," he inquired, "that it should seem better to the divinity that I should now close my life? Do you not know that, down to the present time, I would not admit to any man that he has lived either better or with more pleasure than myself? for I consider that those live best who study best to become as good as possible; and that those live with most pleasure who feel the most assurance that they are daily growing better and better. If I shall live a longer period, perhaps I shall be destined to sustain the

evils of old age, to find my sight and hearing weakened, to feel my intellect impaired, to become less apt to learn and more forgetful, and, in fine, to grow inferior to others in all those qualities in which I was once superior to them. If I should be insensible to this deterioration, life would not be worth retaining; and if I should feel it, how could I live otherwise than with less profit and with less comfort? If I am to die unjustly, my death will be a disgrace to those who unjustly kill me; for if injustice is a disgrace, must it not be a disgrace to do anything unjustly? But what disgrace will it be to me, that others could not decide or act justly with regard to me? Of the men who have lived before me, I see that the estimation left among posterity with regard to such as have done wrong, and such as have suffered wrong, is by no means similar; and I know that I also, if I now die, shall obtain from mankind far different consideration from that which they will pay to those who took my life; for I know that they will always bear witness to me that I have never wronged any man, or rendered any man less virtuous, but that I have always endeavored to make those better who conversed with me."

Of those who knew what sort of man Socrates was, such as were lovers of virtue continue to regret him above all other men, even to the present day, as having contributed in the highest degree to their advancement in goodness. To me, being such as I have described him, so pious that he did nothing without the sanction of the gods; so just, that he wronged no man, even in the most trifling affair, but was of service, in the most important matters, to those who enjoyed his society; so temperate, that he never preferred pleasure to virtue; so wise, that he never erred in distinguishing better from worse, needing no counsel from others, but being sufficient in himself to discriminate between them; so able to explain and settle such questions by argument; and so capable of discerning the character of others, of confuting those who were in error, and of exhorting them to virtue

and honor, he seemed to be such as the best and happiest of men would be.

XENOPHON.

NOVEMBER 13

IT was a common subject of talk that Socrates used to say that the divinity instructed him, for he said it was the divinity that was his monitor. He also told many of his friends to do certain things, and not to do others, intimating that the divinity had forewarned him : and advantage attended those who obeyed his suggestions, but repentance those who disregarded them. He said those who would govern families or cities well, had need of divination : for to become skilful in architecture, or working on brass, or agriculture, or in commanding men, or to become a critic in any such arts, or a good reasoner, or a skilful regulator of a household, or a well-qualified general, he considered as wholly matters of learning, and left to the choice of the human understanding ; but he said that the Gods reserved to themselves the most important particulars attending such matters of which nothing was apparent to men : for neither was it certain to him who had sown his field well, who should reap the fruit of it ; nor certain to him who had built a house well, who should inhabit it ; nor certain to him who was skilled in generalship, whether it would be for his advantage to act as a general ; nor certain to him who was versed in political affairs, whether it would be for his profit to be at the head of the state ; nor certain to him who had married a beautiful wife in hopes of happiness, whether he should not incur misery by her means ; nor certain to him who had acquired powerful connections in the state, whether he might not be banished by them. And those who thought that none of these things depended on the gods, but that all were dependent on the human understanding, he pronounced to be insane, as he also pronounced those to be insane who had recourse to omens respecting matters which the gods had

granted to men to discover by the exercise of their faculties, as if men should ask respecting matters which they may learn by counting or measuring or weighing; or if a man should inquire whether it would be better to take for the driver of his chariot one who knows how to drive, or one who does not: for those who inquired of the gods concerning such matters he thought guilty of impiety, and said that it was the duty of men to learn whatever the gods had enabled them to do by learning, and to try to ascertain from the gods by augury whatever was obscure to men; as the gods always afford information to those to whom they are rendered propitious.

XENOPHON.

NOVEMBER 14

I UNDERSTAND more than the aged, because I have kept thy precepts. How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and have confirmed it, that I will observe thy righteous judgments. Thy testimonies have I taken as an heritage forever, for they are the rejoicing of my heart. I hate them that are of a double mind, but thy law do I love. Thou art my hiding-place and my shield: I hope in thy word. Hold thou me up and I shall be safe, and shall have respect unto thy statutes continually. Thy testimonies are wonderful, therefore doth my soul keep them. The opening of thy words giveth light; it giveth understanding unto the simple. Mine eyes run down with rivers of water, because they observe not thy law. Thy word is very pure, therefore thy servant loveth it. I am small and despised, yet do not I forget thy precepts. Thy righteousness is an everlasting righteousness, and thy law is truth. Trouble and anguish have taken hold on me, yet thy commandments are my delight. I prevented the dawning of the morning, and

cried: I hoped in thy words. Mine eyes prevented the night-watches, that I might meditate in thy word. The sum of thy word is truth, and every one of thy righteous judgments endureth forever. I hate and abhor falsehood, but thy law do I love. Seven times a day do I praise thee, because of thy righteous judgments. Great peace have they which love thy law; and they have none occasion of stumbling. I have longed for thy salvation, O Lord, and thy law is my delight. Let my soul live, and it shall praise thee, and let thy judgments help me.

PSALMS.

NOVEMBER 15

WITH very little effort I stop the first sally of my emotions, and quit the subject that begins to be troublesome before it carries me away. He who stops not the start will hardly ever be able to stop the career; he who cannot keep them out will never get them out, when they are once in; he who cannot crush them at the beginning will never do it afterwards; nor ever keep himself from falling, if he cannot recover himself when first he begins to totter. Cicero says, "For they throw themselves headlong when once they lose their reason; and frailty so far indulges itself that it is unawares carried out into the deep, and can find no port wherein to come to an anchor." I am betimes sensible of the little breezes that begin to sing and whistle in the shrouds, the forerunners of a storm.

A little thing will engage you in it, but being once embarked, all cords draw; greater considerations are then required, more hard, and more important. How much easier is it not to enter in than it is to get out. We guide and govern affairs in their beginnings, and have them then in our power; but afterwards, when they are once at work, 't is they that guide and govern us, and we have to follow them.

The excuses and satisfactions that I see every day made

and given to repair indiscretion seem to me more scandalous than the indiscretion itself. For my part I commend a gliding, quiet, and silent life. I am descended from a family that has lived without lustre or tumult, and time out of mind particularly ambitious of the character of truth and honesty. Our people nowadays are so bred up to bustle and ostentation, that goodness, moderation, affability, and such quiet and obscure qualities are no more regarded.

Let us learn to be no more greedy of honor than we are capable of it.

A man grows familiar with all strange things by time and custom; but the more I frequent and the better I know myself, the more does my own deformity astonish me, and the less I understand myself. Socrates has done human nature a great kindness in showing it how much it can do of itself. We need little learning to teach us how to live at our ease, and Socrates tells us that it is in us, with the way how to find it, and the manner how to use it.

The extremest sort of injustice, according to Plato, is where that which is unjust is reputed just.

MONTAIGNE.

NOVEMBER 16

WHEN I see any one anxious, I say, What does this man mean? Unless he wanted something or other not in his own power, how could he still be anxious? A musician, for instance, feels no anxiety while he is singing by himself, but when he appears upon the stage he does, even if his voice be ever so good, or he plays ever so well. For what he wishes is not only to sing well, but likewise to gain applause. But this is not in his power. Where his skill lies, there is his courage. If, then, the things independent of our will are neither good nor evil, and all things, that do depend on will are in our own power, and can neither be taken away from us nor given to us unless we please, what room is there left for anxiety? But we are anxious

about this paltry body or estate of ours, or about what Cæsar thinks, and not at all about anything internal.

Difficulties are things that show what men are. For the future, in case of any difficulty, remember that God, like a gymnastic trainer, has pitted you against a rough antagonist. If we are not stupid or insincere when we say that the good-will of man lies within his own will, and that all besides is nothing to us, why are we still troubled? Why do we still fear?

In general, remember this, that unless we make our religion and our treasure to consist in the same thing, religion will always be sacrificed. It is the very nature of the understanding to agree to truth, to be dissatisfied with falsehood, and to suspend its belief in doubtful cases.

Why do you not, as we pity the blind and lame, so likewise pity those who are blinded and lamed in their superior faculties? If any is unhappy, remember that he is so for himself, for God made all men to enjoy felicity and peace. Odysseus knew that no human creature is an orphan, but that there is a father who always and without intermission takes care of all. For he had not merely heard it as a matter of talk that Zeus was the father of mankind, but he esteemed and called him his own father, and performed all that he did with a view to him.

EPICTETUS.

NOVEMBER 17

THE way of the superior man may be compared to what takes place in travelling, when to go to a distance, we must first traverse the space that is near; and in ascending a height, when we must begin from the lower ground.

It is said in the Book of Poetry, "Happy union with wife and children is like the music of lutes and harps." When there is concord among brethren, the harmony is delightful and enduring. How abundantly do spiritual beings display the powers that belong to them! We look for them, but do

not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them. The approaches of the spirits you cannot surmise; and can you treat them with indifference?

Heaven in the production of things is surely bountiful to them, according to their qualities. Hence the tree that is flourishing it nourishes, while that which is ready to fall it overthrows. He who is greatly virtuous will be sure to receive the appointment of heaven.

With the right men the growth of government is rapid, just as vegetation is rapid in the earth; and, moreover, their government might be called an easily growing rush. Let there be the men, and the government will flourish; but without the men their government decays and ceases. Therefore the administration of government lies in getting proper men. Such men are to be got by means of the ruler's own character. That character is to be cultivated by his treading in the ways of duty. And the treading those ways of duty is to be cultivated by the cherishing of benevolence.

Benevolence is the characteristic element of humanity, and the great exercise of it is in loving relatives. Righteousness is the accordance of actions with what is right, and the great exercise of it is in honoring the worthy. The sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know men, he may not dispense with a knowledge of heaven.

CONFUCIUS.

NOVEMBER 18

IN my distress I cried unto the Lord, and he answered me. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. I will lift up mine eyes unto the mountains: from whence shall my help come? My help cometh from the Lord, which made heaven and earth. He

will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall keep thee from all evil: he shall keep thy soul. The Lord shall keep thy going out and thy coming in, from this time forth, and forevermore.

I was glad when they said unto me, Let us go unto the house of the Lord. Our feet are standing within thy gates, O Jerusalem; Jerusalem, that art builded as a city that is compact together: whither the tribes go up, even the tribes of the Lord, for a testimony unto Israel, to give thanks unto the name of the Lord. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. For the sake of the house of the Lord our God I will seek thy good.

If it had not been the Lord who was on our side, let Israel now say; if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up alive, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you that ye rise up early, and so late take rest, and eat the bread of toil: for so he giveth unto his beloved sleep.

PSALMS.

NOVEMBER 19

JACOB went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

GENESIS.

The angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire and the bush was not consumed. And Moses said, I will turn aside, now, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moses said unto God, Behold when I

come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

EXODUS.

NOVEMBER 20

PLATO carried away the surname of Divine by so universal a consent that never any one repined at it, or attempted to take it from him.

No wind serves him who has no destined port.

The worst condition of a man is that wherein he loses the knowledge and government of himself.

My moderator is the authority of the divine will, which governs us without contradiction, and which is seated above these vain and human contests.

Nature has ordered only one door into life, but a hundred thousand out of it.

Virtue never stops nor goes out of her path for the greatest storm that blows.

I hold beauty to be a potent and advantageous quality: Plato calls it the privilege of nature. We have nothing that excels it in credit; it holds the first rank in the commerce of men; it presents itself to meet us, reduces and prepossesses our judgments with great authority and wonderful impression. The same word in Greek signifies both fair and good, and the Holy Word often calls those good whom it would call fair.

Epicurus said, that no hiding-place can conceal the wicked, since they can never assure themselves of being hid, for their consciences discover them to themselves.

I care not much for new books, because the old seem fuller, and of stronger reason.

This world is a sacred temple, into which man is intro-

duced there to contemplate statues, not the works of a mortal hand, but such as the divine purpose has made the objects of sense.

Old Rome seems to me to have been of much greater value, both for peace and war, than that learned Rome that ruined itself.

How many things do we call miraculous and contrary to nature? This is done by every nation and by every man, according to the proportion of his ignorance.

'T is certain that for the most part the preparation for death has administered more torment than the thing itself. If you know not how to die, never trouble yourself; nature will fully and sufficiently instruct you upon the spot; she will exactly do that business for you. We trouble life by the care of death, and death by the care of life.

MONTAIGNE.

NOVEMBER 21

PRAISE ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forevermore. From the rising of the sun unto the going down of the same, the Lord's name is to be praised.

I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low, and he saved me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. Thy years are through-

out all generations. Of old hast thou laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end. They that trust in the Lord are as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people, from this time forth, and forevermore. Do good, O Lord, unto those that be good, and to them that are upright in their hearts.

PSALMS.

NOVEMBER 22

LET a man be of good cheer about his soul, who has cast away the pleasures and ornaments of the body as alien to him, and rather hurtful in their effects, and has followed after the pleasures of knowledge in this life; who has adorned the soul in her own proper jewels, which are temperance, and justice, and courage, and nobility, and truth, — in these arrayed, she is ready to go on her journey to the world below when her time comes.

Is not the road to Athens made for conversation? If there were only some way of contriving that a state or an army should be made up of lovers and their loves, they would be the very best governors of their own city, abstaining from all dishonor and emulating one another in honor; and when fighting at one another's side, although a mere handful, they would overcome all men. As to the artists, do we not know that he only of them whom love inspires has the light of fame? — he whom love touches not walks in darkness.

In general, when you make a feast, invite not your friend, but the beggar and the empty soul, for they will love you, and attend you, and be the most grateful.

When opinion conquers, and by the help of reason leads us to the best, the conquering principle is called temperance;

but when desire, which is devoid of reason, rules in us and drags us to pleasure, that power of misrule is called excess.

The mind is and ever will be the most honorable possession both of gods and men.

As one forgets earthly interests, and is rapt in the divine, the vulgar deem him mad, and rebuke him; they do not see that he is inspired.

PLATO.

NOVEMBER 23

AS a troubled fountain and a corrupted spring, so is a righteous man that giveth way before the wicked. He whose spirit is without restraint is like a city that is broken down, and hath no wall. As the sparrow in her wanderings, as the swallow in her flying, so the curse that is causeless lighteth not. For lack of wood the fire goeth out: and where there is no whisperer, contention ceaseth. Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. Let another man praise thee, and not thine own mouth; a stranger, not thine own lips. Faithful are the wounds of a friend. The wicked flee when no man pursueth; but the righteous are bold as a lion. When the righteous triumph, there is great glory: but when the wicked rise, men hide themselves. Where there is no vision, the people cast off restraint; but he that keepeth the law, happy is he.

Heaviness in the heart of a man maketh it stoop; but a good word maketh it glad. He that guardeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great wealth. Wealth gotten by vanity shall be diminished; but he that gathereth by labor shall have increase. Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life. A wicked messenger falleth into evil; but a faithful ambassador is health. Walk with wise

men, and thou shalt be wise; but the companions of fools shall smart for it. In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them. The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy. The house of the wicked shall be overthrown; but the tent of the upright shall flourish. The poor is hated even of his own neighbor; but the rich hath many friends. The fear of the Lord is a fountain of life, to depart from the snares of death. A soft answer turneth away wrath; but a grievous word stirreth up anger.

PROVERBS.

NOVEMBER 24

THERE is no foundation for the assertion that old age necessarily unfits a man for public affairs. As well might one say that the pilot is useless and unengaged in sailing the ship, because, while the rest of the crew are at their various duties, he sits quietly at the helm and directs its course. If an old man cannot do the things which require the force and energy of younger years, he can act in a nobler and more important character. It is not by bodily strength and activity that the great affairs of state are conducted; it is by cool deliberation, by prudent counsel, by the authority of influence; and these qualities, so far from being impaired, are usually strengthened by increase of years. It must be confessed that the powers of an orator must necessarily become languid and enfeebled by age, for he needs not only the force of genius, but likewise strength of voice and strength of body. Nevertheless, there is a certain sweetness of utterance, which, I know not how, does not lose its melody with years. There is a kind of calm and composed eloquence extremely graceful and well adapted to advancing age, and frequently an eloquent old man captivates the attention of his hearers by the charms of this soft and quiet delivery. If you cannot attain to this, you can instruct young men in a manly and forcible

eloquence, and what can be more pleasing to an old man than to be surrounded by youthful disciples? After all, weakness of body is more frequently caused by the vices of youth than the natural consequences of long life; for an intemperate and profligate young man will undoubtedly transmit to his latter days weakness and infirmities. I have never admitted the truth of that ancient proverb so frequently quoted: "You must be old soon, if you would be old long." I should rather abate some years from that season of my life, than prematurely anticipate its arrival. Make a good use of your youthful vigor as long as it remains; but never let it cost you a sigh when age withdraws it from you. Nature conducts us by a regular and insensible progression through the different seasons of human life; to each of which she has affixed its proper characteristic: the feebleness of infancy, the ardor of youth, the gravity of manhood, the maturity of age, — each has its fitting attribute. By temperance and exercise a man can carry into old age some of his youthful spirit and strength.

CICERO.

NOVEMBER 25

ELIJAH went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And he lay down and slept under a juniper tree; and, behold, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God. And he came

thither unto a cave and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only am left: and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord: but the Lord was not in the wind; and after the wind an earthquake: but the Lord was not in the earthquake; and after the earthquake a fire: but the Lord was not in the fire; and after the fire a still small voice.

I. Kings.

NOVEMBER 26

IT is very possible to be a divine man, and to be recognized as such by no one. Always bear this in mind, and another thing too, that very little indeed is necessary for living a happy life.

The perfection of moral character consists in this, in passing every day as the last, and in being neither violently excited, nor torpid, nor playing the hypocrite. It is a ridiculous thing for a man not to fly from his own badness, which is indeed possible, but to fly from other men's badness, which is impossible.

Thou hast had experience of many wanderings without having found happiness anywhere, not in syllogisms, nor in wealth, nor in reputation, nor in enjoyment, nor anywhere. Where is it, then? In doing what man's nature requires; the belief that there is nothing good for man which does not make him just, temperate, manly, free. All things are change; yet we need not fear anything new.

Repentance is a kind of self-reproof for having neglected something useful. Remember that to change thy opinion

and to follow him who corrects thy error is as consistent with freedom as it is to persist in thy error. Receive wealth or prosperity without arrogance; and be ready to let it go. The common nature brings nothing which may not be borne by thee. Does a man please himself who repents of nearly everything that he does?

MARCUS AURELIUS.

NOVEMBER 27

THE kingdom of heaven is as a man going into another country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability: and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, there thou hast thine own. But his lord

answered and said unto him, Thou wicked and slothful servant: thou knewest that I reap where I sowed not, and gather where I did not scatter: thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.

THE GOSPELS.

NOVEMBER 28

THE thing in the world I am most afraid of is fear. I have seen many, by their death, give a good or an ill repute to their whole life. The principal concern I have for my own is that I may die handsomely, that is, patiently, without noise. People go and come, and dance and gad about, and not a word of death. All this is very fine while it lasts, but when death does come, surprising them at unawares, unprepared, then what torments, what outcries, what madness and despair overwhelm them. Did you ever see anything so subdued, so changed, and so confounded? A man must therefore make himself more early ready for it. Were it an enemy that could be avoided, I would then advise to borrow arms, even of cowardice itself, to that effect. But seeing it is not, let us learn bravely to stand our ground and fight him. Let us disarm him of his strangeness; let us converse and be familiar with him. The Egyptians were wont to do after this manner, who, in the height of their feasting and mirth, caused a dried skeleton of a man to be brought unto the room to serve for a memento to their guests. The premeditation of death is the premeditation of liberty; he who has learned to die has forgot what it is to be a slave. I am at all hours as well prepared as I am ever like to be, and death, whenever he shall come, can bring nothing along with him I did not expect long before.

I am at this instant in such a condition that I am ready to dislodge, without any manner of regret. Never did any one prepare to bid adieu to the world more absolutely and purely, and to shake hands with all manner of interest in it, than I expect to do. The deadest deaths are the best.

MONTAIGNE.

NOVEMBER 29

THIS is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. I have manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil. Sanctify them in the truth: thy word is truth. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one: I in them, and thou in me, that they may be per-

fected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, I will that they also, whom thou hast given me, be with me where I am. O righteous Father, the world knew thee not, but I knew thee, and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

THE GOSPELS.

NOVEMBER 30

REMEMBER that it is not only the desire of riches and power that debases us and subjects us to others, but even that of quiet, leisure, learning, or travelling. For, in general, reverence for any external thing whatever makes us subject to others. Is it your business to sun yourself? Is it not to be truly successful; to be unrestrained and free? Do not be hard to please, and squeamish at what happens. If things are so disposed that you are to live alone or with few, call this condition repose, and make use of it as you ought. Talk with yourself, judge of the appearances presented to your mind; train your mental habits to accuracy. What greater punishment is there to those who are uninstructed, and disobedient to the orders of God, than to grieve, to mourn, to envy, in short, to be disappointed and unhappy? Have that maxim always ready, —

"Conduct me, Zeus; and thou, O Destiny."

"Athens is a fine place." But it is a much finer thing to be happy, serene, tranquil, not to have your affairs dependent on others. What necessity is there for you to be made to carry your burden, by being cudgelled like an ass? The only way to real prosperity is a resignation of things uncontrollable by will; to be ourselves devoted to that only which is really ours, to that which is incapable of restraint. Never praise or blame any person on account of outward actions that are common to all, but only on account of principles.

If you have laid aside ill-nature and reviling; if you have lessened your harshness, indecent language, inconsiderateness, effeminacy; if you are not moved by the same things as formerly, or in the same manner as formerly, you may keep a perpetual festival, to-day for success in one affair, to-morrow for another. How much better a reason for sacrifice is this than obtaining a consulship or a government! These things you have from yourself and from the gods. Remember this, — who it is that gave them, and to whom and for what purpose. Habituated once to these reasonings, can you still think that it makes any difference what place God allots you? Are not the gods everywhere at the same distance? Do they not everywhere see equally what is doing?

EPICTETUS.

DECEMBER 1

DO nothing without counsel: and when thou hast once done, repent not.

Whoso feareth the Lord shall not be afraid, and shall not play the coward; for he is his hope.

The eyes of the Lord are upon them that love him: a mighty protection and strong stay, a cover from the hot blast, and a cover from the noonday, a guard from stumbling, and a succor from falling.

He that sacrificeth of a thing wrongfully gotten, his offering is made in mockery.

See that thou appear not in the presence of the Lord empty.

Who shall trust a man that hath no nest, and lodgeth wheresoever he findeth himself at nightfall?

O wicked imagination, whence comest thou rolling in, to cover the dry land with deceitfulness?

A man's soul is sometime wont to bring him tidings, more than seven watchmen that sit on high on a watch tower. And above all this intreat the most High, that he may direct thy way in truth.

Honor a physician according to thy need of him, with the honors due unto him: for verily the Lord hath created him; for from the most High cometh healing. Then give place to the physician: for verily the Lord hath created him; and let him not go from thee, for thou hast need of him. There is a time when in their very hands is the issue for good. For they also shall beseech the Lord that he may prosper them in giving relief, and in healing for the maintenance of life.

He that hath applied his soul, and meditateth in the law of the most High; he will seek out the wisdom of all the ancients, and will be occupied in prophecies. He will seek out the hidden meaning of proverbs, and be conversant in the dark sayings of parables. Bounty is as a garden of blessings; and almsgiving endureth forever. The fear of the Lord is as a garden of blessing, and covereth a man above all glory.

A man that is longsuffering will bear for a season; and afterwards gladness shall spring up unto him. If thou comest to serve the Lord, prepare thy soul for temptation. For gold is tried in the fire, and acceptable men in the furnace of humiliation.

ECCLESIASTICUS.

DECEMBER 2

IF this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow it; lest haply ye be found even to be fighting against God.

For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto each, according as any one had need. And the multitude of them that believed were of one heart and soul, and not one of them said that aught of the things which he pos-

sessed was his own; but they had all things common. Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter; for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of iniquity.

Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him.

Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached Jesus and the resurrection. And they took hold of him, and brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean. Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or hear some new thing. And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive ye are somewhat religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and

breath, and all things ; and he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation ; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us : for in him we live, and move, and have our being : as certain even of your own poets have said, For we are also his offspring Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked ; but now he commandeth men that they should all everywhere repent ; inasmuch as he hath appointed a day in the which he will judge the world in righteousness by the man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

ACTS.

DECEMBER 3

HE that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress, my God, in whom I trust. For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou take refuge : his truth is a shield and a buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day ; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked. For thou, O Lord, art my refuge ! Thou hast made the most High thy habitation : there shall no evil befall thee, neither shall any plague come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all

thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder, the young lion and the serpent shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I shall set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble: I will deliver him. With long life will I satisfy him, and show him my salvation.

PSALMS.

DECEMBER 4

THE intemperate man is not injurious to his neighbor and profitable to himself, like the avaricious, who, by despoiling others of their property, seem to enrich themselves; but, while he is mischievous to others, is still more mischievous to himself; for it is, indeed, mischievous in the highest degree to ruin not only his family, but his body and mind. Is it not the duty of every man to consider that temperance is the foundation of every virtue, and to establish the observance of it in his mind before all things? For who without it can either learn anything good, or sufficiently practise it? Who that is a slave to pleasure is not in an ill condition, both as to his body and his mind? Socrates proved himself more a friend to temperance by his life than by his words; for he was not only superior to all corporeal pleasures, but also to those attendant on the acquisition of money. He said: "Do you not know that those who are by nature the weakest become, by exercising their bodies, stronger in those things in which they exercise them than those who neglect them, and bear the fatigue of exercise with greater ease? And do you not think that I, who am constantly preparing my body by exercise to endure whatever may happen to it, bear everything more easily than you who take no exercise?"

He that orders and holds together the whole universe, in

which are all things beautiful and good, and who preserves it always unimpaired, undisordered, and undecaying, is invisible to us while he regulates his works. The winds are invisible, though their effects are evident to us, and we perceive their course. The soul of man, which partakes of the divine nature if anything in man does, rules, it is evident, within us, but unseen. Meditating on these facts, it behooves you not to despise the unseen gods, but, estimating their power from what is done by them, to reverence what is divine.

Socrates said: "Take care lest while you are eager to acquire glory, you meet with the reverse of it. Do you not see how dangerous it is for a person to speak of or undertake what he does not understand? Be not ignorant of yourself. Have you ever gone to Delphi? And did you observe what is written somewhere on the temple wall, KNOW THYSELF? And did you take no thought of that inscription, or did you attend to it, and try to examine yourself, to ascertain what sort of character you are?"

Those who have not sufficient means to pay for the necessaries of life I regard as poor; those who have more than sufficient, I consider rich. To some who have very small means, those means are not only sufficient, but they even save from them; while to many very large fortunes are insufficient.

XENOPHON.

DECEMBER 5

BUT it is now time to die." What is that you call dying? Do not talk of the thing in a tragic strain; but state the thing as it is: that it is time for your material part to revert whence it came. And where is the terror of this? What part of the world is going to be lost? What is going to happen that is new or prodigious? For my part I have examined the whole. No one has authority over me. God has made me free; I know his commands; after this

no one can enslave me. Whom, then, can I any longer fear, — those who guard the chamber? Lest they should do, — what, — shut me out? If I am not admitted I would not wish to go in, for I esteem what God wills to be better than what I will. To him I yield myself, as a servant and follower; my pursuits, my desires, my very will must coincide with his.

When you see another rich, see what you have instead of riches; for if you have nothing in their stead you are miserable. But if you have the advantage of not needing riches, know that you have something more than he has, and of far greater value. Do you know of what nature the thirst of one in a fever is? It is the same with avarice, ambition, lust. Presently comes jealousy, fear of loss, unbecoming words, designs, and actions.

Do men lose nothing but money? Is not modesty to be lost? Is not decency to be lost? Or can he who loses these suffer no injury?

Pray what would Hercules have been if he had said, "What can be done to prevent a great lion, or a large boar, or savage men, from coming in my way?" Why, what is that to you? If a large boar should come in your way, you will fight a greater combat; if wicked men, you will deliver the world from wicked men. "But then if I should die by this means?" You will die as a good man, in the performance of a gallant action.

EPICTETUS.

DECEMBER 6

A FALSE balance is an abomination unto the Lord: but a just weight is his delight. When pride cometh, then cometh shame: but with the lowly is wisdom. The integrity of the upright shall guide them: but the perverseness of the treacherous shall destroy them. The righteousness of the perfect shall make straight his way: but the wicked shall fall by his own wickedness. The righteousness

of the upright shall deliver them; but they that deal treacherously shall be taken in their own mischief. The righteous is delivered out of trouble, and the wicked cometh in his stead. With his mouth the godless man destroyeth his neighbor; but through knowledge shall the righteous be delivered. When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting. By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked. The wicked earneth deceitful wages; but he that soweth righteousness hath a sure reward. He that is steadfast in righteousness shall attain unto life; and he that pursueth evil doeth it to his own death. They that are perverse in heart are an abomination to the Lord; but such as are perfect in their way are his delight. Though hand join in hand, the evil man shall not be unpunished: but the seed of the righteous shall be delivered. The desire of the righteous is only good: but the expectation of the wicked is arrogance. He that trusteth in his riches shall fall: but the righteous shall flourish as the green leaf. The fruit of the righteous is a tree of life; and he that is wise winneth souls. Behold, the righteous shall be recompensed in the earth: how much more the wicked and the sinner! A man shall not be established by wickedness: but the root of the righteous shall never be moved. A good man shall obtain favor of the Lord: but a man of wicked devices will he condemn.

PROVERBS.

DECEMBER 7

MY son, forget not my law; but let thine heart keep my commandments: for length of days, and years of life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man. Trust in the Lord with all thine heart, and lean not

upon thine own understanding: in all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil: it shall be health to thy navel, and marrow to thy bones. Honor the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy vats shall overflow with new wine. My son, despise not the chastening of the Lord; neither be weary of his reproof: for whom the Lord loveth he reproveth; even as a father the son in whom he delighteth. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and none of the things thou canst desire are to be compared unto her. Length of days is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.

PROVERBS.

DECEMBER 8

IF I were to deny that I regret the death of Scipio, I might leave the philosophers to justify my conduct, but I should not be telling the truth. I am indeed deeply affected by the loss of a friend whose equal no man, I am sure, ever possessed before, and none will ever meet again. But I want no external comfort to heal my wound. My own reflections furnish my sufficient consolation, for I have never given way to that false opinion, which adds the sharpest pang to the grief of so many when they lose their friends; for I am convinced that in the death of Scipio nothing is to be lamented as regards himself; whatever misfortune there is consists in the loss which I have sustained. But to give way to unrestrained sorrow for my own misfortune is a proof, not of a deep affection for one's friend,

but of too great a love for one's self. As for Scipio, in every view the radiance of his days has been bright and glorious. What addition could a few more years have made to the happiness of his life? For although old age need not bring on imbecility, it certainly impairs that vigor which Scipio still possessed at his decease. I by no means agree to the teaching of certain philosophers, that death extinguishes the whole being, and that the soul perishes with the body. I have more regard for the view of the ancients, or of him who was declared by the oracle of Apollo to be the wisest man, who taught that the souls of men are divine, and that when they leave the body the return to heaven is offered to them, and easiest to those who have been virtuous and just. And if it be true that the flight of the soul from the bondage of the flesh is easiest in proportion to one's virtue, who can have had an easier pathway to the gods than Scipio? All that I can do is to beg you to regard friendship beyond all other things a human being can attain, for there is nothing else so fitted to us by nature, so perfectly adapted to us in prosperity or in adversity. But I consider this as the prime principle: true friendship can exist only between good men.

CICERO.

DECEMBER 9

HE who undergoes trouble willingly is cheered in undergoing it with some expectation of good, as the hunters of wild animals bear fatigue with pleasure in the hope of capturing them. Such rewards of toil are indeed of small worth, but as for those who toil that they may acquire valuable friends, or that they may subdue their enemies, or that they may, by becoming vigorous in body and mind, manage their own household judiciously, and be of service to their friends and of advantage to their country, how can you think that they labor for such objects other than cheerfully, or that they do not live in happiness, es-

teeming themselves, and being praised and envied by others? Indolence, and pleasures enjoyed at the moment of desire, are neither capable of producing a good constitution of body, nor do they bring to the mind any knowledge worthy of consideration; but exercises pursued with persevering labor lead men to the attainment of honorable and valuable objects: as Hesiod says, "Vice it is possible to find in abundance and with ease; for the way to it is smooth and lies very near. But before the temple of virtue the immortal gods have placed labor, and the way to it is long and steep, and at the commencement rough; but when the traveller has arrived at the summit, it then becomes easy, however difficult it was at first." And another says, "The gods for labor sell us all good things," and again, "O wretched mortal, desire not what is soft, lest you find what is hard."

When some one asked Socrates, what object of study he thought best for a man, he replied, "Good conduct." The best men, and those most beloved by the gods, he observed, were those who, in agriculture, performed their agricultural duties well; those who, in medicine, performed their medical duties well; those who, in political offices, performed their public duties well; but he who did nothing well was neither useful for any purpose, nor acceptable to the gods.

XENOPHON.

DECEMBER 10

HOW can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. One

said unto Jesus, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him who told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother. I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

. THE GOSPELS.

DECEMBER 11

NEVER, Scipio, can I be persuaded that your illustrious ancestors, or many other distinguished men whom I need not name, would have so earnestly endeavored to deserve the honorable remembrance of posterity, if they had not been persuaded that they had a real interest in future generations as a part of themselves. My mind, I know not by what secret impulse, was always fixing its gaze upon future ages, with the conviction that I should then only begin to live when I gave up this present exist-

ence. Why is it that those of the truest wisdom meet death with perfect cheerfulness, while the most foolish and ignorant watch its approach with the greatest reluctance and disquiet? Is it not because the more enlightened the mind is, and the farther it extends its view, the more clearly it discerns, as the hour of departure draws near, that it is about to take its departure into some happier state, and this narrow and vulgar souls are too short-sighted to discover? For my part, I am transported with impatience to see your fathers whose characters I respected, and whose persons I loved; nor is my earnest desire confined to those only whom I have known, but those also do I ardently wish to visit of whom I have heard and read much, or about whose virtues I have myself written. To this glorious assembly I am speedily advancing, and I would not be turned back in my journey, even upon the assurance of restored youth. Having well-nigh finished my race, I have no inclination to return to the goal. I would not in imitation of some philosophers speak ill of human life, nor do I regret to have lived, for I think I have so employed my life as not to have lived in vain; yet I look upon my departure, not as being driven from my habitation, but as leaving an inn. O glorious day when I shall retire from this tumult and crowd, to join the divine assembly of departed spirits! not those only whom I have mentioned, but my own Cato, the best of sons and noblest of men. It was my sad fate to lay his body on the funeral pile, when I had reason to hope that in the course of nature he would have performed that office for me — but his soul did not desert me, but ever looked back upon me in its flight to that abode whither he was assured I should one day follow him. If I seemed to bear his death with fortitude, it was not that I did not deeply feel my loss; it was because I comforted myself with the thought that we should not long be separated. It is for these reasons, Scipio, that my old age is not inconvenient, but even agreeable, and sits lightly upon me. And, if my firm persuasion of the soul's

immortality should prove a mere delusion, it is a pleasing delusion, and I will cherish it as long as I live. And if our expectations of immortality are vain, there comes a time when death would be an end most earnestly to be desired. For nature has appointed to the days of man, as to all things, their proper limit, beyond which they are no longer of any value. Old age is the last scene in the great drama of life, and one would not wish to lengthen out his part till he sank down in utter fatigue.

These are the things I had to say about old age, to which I hope you may arrive, and prove, by your own experience, what I told you has been mine.

CICERO.

DECEMBER 12

THE thoughts of the righteous are just: but the counsels of the wicked are deceit. The wicked are overthrown, and are not; but the house of the righteous shall stand. A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel. In the transgression of the lips is a snare to the evil man; but the righteous shall come out of trouble. There shall no mischief happen to the righteous; but the wicked shall be filled with evil. The righteous is a pride to his neighbor; but the way of the wicked causeth them to err.

In the way of righteousness is life; and in the pathway thereof there is no death. Righteousness guardeth him that is upright in the way: but wickedness overthroweth the sinner. The light of the righteous rejoiceth: but the lamp of the wicked shall be put out. Evil pursueth sinners: but the righteous shall be recompensed with good. A good man leaveth an inheritance to his children's children; and the wealth of the sinner is laid up for the righteous. The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want. The wicked is thrust down in his evil-doing; but the righteous hath hope in his death. Right-

cousness exalteth a nation: but sin is a reproach to any people. In the house of the righteous is much treasure: but in the revenues of the wicked is trouble. The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things. The name of the Lord is a strong tower: the righteous runneth into it and is safe.

PROVERBS.

DECEMBER 13

TOWARD our kindred nature herself produces a certain kind of friendship. But this lacks strength; and indeed friendship, in its full sense, has precedence of kinship in this particular, that good-will may be taken away from kinship, but not from friendship; for when good-will is removed, friendship loses its name, while that of kinship remains. How great is the force of friendship we may best understand from this, — that out of the boundless society of the human race which nature has constituted, the sense of fellowship is so contracted and narrowed that the whole power of loving is bestowed on the union of two or a very few friends. Friendship is nothing else than entire fellow-feeling as to all things, human and divine, with mutual good-will and affection; and I doubt whether anything better than this, wisdom alone excepted, has been given to man by the immortal gods. Those, indeed, who regard virtue as the supreme good are entirely in the right; but it is virtue itself that produces and sustains friendship, nor without virtue can friendship by any possibility exist. Friendship combines the largest number of utilities. Wherever you turn, it is at hand. No place shuts it out. It is never unreasonable. As the proverb says, "You cannot put water or fire to more uses than friendship serves."

CICERO.

DECEMBER 14

THERE is in Jerusalem a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered, waiting for the moving of the water. For an angel went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. But Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

Behold, a woman which had a spirit of infirmity eighteen years. Jesus said to her, Woman, thou art loosed from thine infirmity. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, said to the multitude, There are six days on which men ought to work: in them, therefore, come to be healed, and not on the day of the sabbath. But the Lord answered him and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, whom Satan hath

bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?

He was going on the sabbath day through the cornfields: and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath.

THE GOSPELS.

DECEMBER 15

EACH pleasure and pain is a sort of nail which nails and rivets the soul to the body, and engrosses her and makes her believe that to be true which the body affirms to be true; and from agreeing with the body, and having the same delights, she is obliged to have the same habits and ways, and is always saturated with the body, and has therefore no part in the communion of the divine and pure and simple. I heard some one had a book of Anaxagoros, out of which he read that mind was the disposer and cause of all; which appeared admirable, and I said to myself, If mind is the disposer, mind will dispose all for the best.

If the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which is called life, but of eternity. And the danger of neglecting her from this point of view does indeed appear to be awful. If death had only been the end of all, the wicked would have had a good bargain in dying, for they would have been happily quit not only of their body, but of their own evil together with their soul. But now, as the soul plainly appears to be immortal, there is no release or salvation from evil except the attainment of the highest virtue and wisdom. For the soul, when on her progress to the world below, takes nothing with her but nurture and education; which are, indeed, said greatly to benefit or greatly to injure the departed, at the very beginning of his pilgrimage in the other world.

When the dead arrive at the place to which the genius of each severally conveys them, first of all, they have sentence passed upon them as they have lived well and piously, or not.

We should say that he is a friend who *is* as well as seems good; and that he who seems only and is not good, only seems to be and is not a friend.

We ought not to be content with the name of Hippocrates, but to examine and see whether he has reason on his side.

PLATO.

DECEMBER 16

MY son, let not them depart from thine eyes; keep sound wisdom and discretion; so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way securely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee.

The perverse is an abomination to the Lord: but his secret is with the upright. Keep my commandments, and live. Get wisdom, get understanding; forget it not, neither decline from the words of my mouth.

Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: yea, with all thou hast gotten get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head a chaplet of grace: a crown of beauty shall she deliver to thee. I have taught thee in the way of wisdom; I have led thee in paths of uprightness. When thou goest, thy steps shall not be straitened; and if thou runnest, thou shalt not stumble. Enter not into the path of the wicked, and walk not in the way of evil men. Avoid it, pass not by it; turn from it, and pass on. For they eat the bread of wickedness, and drink the wine of

violence. But the path of the righteous is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble. Keep thy heart with all diligence; for out of it are the issues of life.

PROVERBS.

DECEMBER 17

OLD age under the pressure of extreme poverty cannot prove an easy condition, even to a wise and virtuous man, and without those qualities it must prove irksome, although accompanied with every external resource. The best and surest protection against the troubles of old age is to cultivate in each preceding period the practice of the virtues. The good seeds thus sown in the earlier seasons of life will in the winter of your days be wonderfully productive of the richest harvests, not only because they remain with you even to the last moments, but as the conscious retrospect of a long life marked with a series of beneficent actions, afford a perennial source of the sweetest and most exquisite satisfactions. Not the great and splendid actions of the peer or statesman alone lead to an easy old age; that season of life may be equally calm and serene to him who has passed his days in the quiet and retired paths of elegant and learned leisure. Such was the old age of Plato, who continued his writings in his eighty-first year; and Isocrates, who says that he wrote a book in his ninety-fourth year, and who lived for five years afterwards; and his teacher completed his one hundred and seventh year without ceasing his studies and application to the last moment. When he was asked why he did not put an end to such a tedious length of life, he replied, "I have no fault to find with old age;" an answer truly noble and worthy of a philosopher. They whose conduct has not been governed by wisdom and virtue are inclined to charge to old age those infirmities for which their former vices are alone

accountable. Aged men may preserve their faculties, unless they are suffered to lose their energy and become dull for want of cultivation. Sophocles in extreme old age still wrote tragedies. While intent upon his dramatic compositions, he seemed to neglect his family affairs, and his sons instituted a suit against him in the court, claiming his understanding was impaired, and that he might be removed from the management of his estate. When the old bard appeared in the court, he asked permission to read a play he had just written. It was his "Œdipus at Colonus." When he had recited it, he asked the judges if the play showed any symptoms of a failing mind. The judges unanimously dismissed the complainants' petition.

CICERO.

DECEMBER 18

IN this decay of nature which renders one useless, burdensome, and troublesome to others, let him take care not to be useless, burdensome, and troublesome to himself.

Present continually to your imagination Cato, Phocion, and Aristides, in whose presence fools themselves will hide their faults; and make them controllers of all your intentions.

Death, which some repute the most dreadful of all dreadful things, who knows but that others call it the only secure harbor from the storms and tempests of life, the sovereign good of nature, the sole support of liberty, and the common and ready remedy for all evils.

That which makes us suffer pain with so much impatience is the not being accustomed to repose our chiefest contentment in the soul, that we do not enough rely upon her who is the sole and sovereign mistress of our condition.

All moneyed men I take to be covetous.

Not he whom the world believes, but he who believes himself to be so, is content.

A straight oar seems crooked in the water. It does not only import that we see a thing, but how and after what manner we see it.

The advantages of sovereignty are little less than imaginary.

Why do we not value a man for what is properly his own? He has a great train, a beautiful palace, so much credit, so many thousand pounds a year: all these are about him, not in him.

Seleucus said, that "he that knew the weight of a sceptre would not deign to stoop to take it up, though he saw it lying on the ground."

When Diocletian, who wore a crown, after he retired to the felicity of a private life was solicited to resume his charge, he said, "You would not offer to persuade me to this, had you seen the fine condition of the trees I have planted in my orchard, and the fair melons I have sowed in my garden."

MONTAIGNE.

DECEMBER 19

HE that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted. Woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering in to enter. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves. Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith: but those ye ought to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel. Woe unto you, scribes and

Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are the sons of them that slew the prophets. Fill ye up then the measure of your fathers.

THE GOSPELS.

DECEMBER 20

KING DARIUS made a great feast unto all his subjects: and when they had eaten and drunken, Darius the king went into his bedchamber, and slept, and awaked out of his sleep. Then three young men of the bodyguard that kept the king's person spake one to another: Let every one of us say one thing which shall be strongest. The first wrote, Wine is the strongest. The second wrote, The king is strongest. The third wrote, Women are strongest; but above all things Truth beareth away the victory. Then began the first, and said thus: How exceeding strong is wine! It causeth all men to err that drink it; it causeth the mind of the king and of the fatherless child to be all one; of the bondman and the freeman, of the poor man and of the rich; it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt, and when they awake from their wine they remember not what they have done.

Then the second began to say: O sirs, do not men excel in strength that bear rule over the sea and land, and all things in them? But yet is the king stronger, and he is their lord and hath dominion over them. If he command to kill, they kill; if he command to spare, they spare; if he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build; if he command to cut down, they cut down; if he command to plant, they plant.

Then the third began to speak: O sirs, is not the king great, and men are many, and wine is strong? Who is it, then, that ruleth them, or hath the lordship over them? Are they not women? Women have borne the king and all the people that bear rule by sea and land. A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife, and with his wife he endeth his days, and remembereth neither father nor mother nor country. Yea, many there be that have run out of their wits for women, and become bondmen for their sakes. Many also have perished, have stumbled and sinned for women. O sirs, are not women strong? Great is the earth, high is the heaven, swift is the sun in his course. Is he not great that maketh all these things? Therefore great is truth, and stronger than all things. All the earth calleth upon truth, and the heaven blesseth her; all works shake and tremble, but with her is no unrighteous thing. Wine is unrighteous; the king is unrighteous; women are unrighteous; all the children of men are unrighteous; in their unrighteousness also shall they perish. But truth abideth and is strong forever; she liveth and conquereth forevermore. With her there is no accepting of persons or rewards; and she doeth the things that are just, and refraineth from all unrighteous and wicked things; and all men do well like of her works. Neither in her judgment is any unrighteousness; and she is the strength, and the kingdom, and the power, and the majesty of all ages. Blessed be the God of truth! And all the people

then shouted and said, Great is truth, and strong above all things.

ESDRAS.

DECEMBER 21

WHEN he had spoken these words, Socrates went into the bath-chamber with Crito, who bid us wait: and we waited, talking and thinking of the subject of discourse, and also of the greatness of our sorrow: he was like a father of whom we were being bereaved, and we were about to pass the rest of our lives as orphans. Now the hour of sunset was near. Soon the jailer entered and stood by him, saying, To you, Socrates, whom I know to be the noblest and gentlest and best of all who ever came to this place, I will not impute the angry feelings of other men, who rage and swear at me when, in obedience to the authorities, I bid them drink the poison; indeed, I am sure you will not be angry with me; for others, as you are aware, and not I, are the guilty cause. And so fare you well, and try to bear lightly what must needs be; you know my errand. Then, bursting into tears, he turned away and went out. Socrates looked at him and said: I return your good wishes, and will do as you bid. Let the cup be brought, if the poison is prepared; if not, let the attendant prepare some. Crito said, The sun is still upon the hilltops, and many a one has taken the draught late. Yes, Crito, and they of whom you speak are right in doing thus, for they think they will gain by the delay; but I do not think I should gain anything by drinking the poison a little later. Crito made a sign to the servant; and the servant went in and remained for some time, and then returned with the jailer, carrying the cup of poison. Socrates said, You, my good friend, who are experienced in these matters, shall give me directions how I am to proceed. The man answered, You have only to walk about until your legs are heavy, and then to lie down, when the poison will act. At the same time he handed the cup to Socrates, who,

in the easiest and gentlest manner, without the least fear or change of color or feature, took the cup, and said, What do you say about making a libation out of this cup to any god? May I, or not? The man answered, We only prepare, Socrates, just so much as we deem enough. I understand, he said; yet I may and must pray to the gods to prosper my journey from this to that other world — may this, then, which is my prayer, be granted to me. Then, holding the cup to his lips, quite readily and cheerfully he drank off the poison. And hitherto the most of us had been able to control our sorrow; but now, when we saw him drinking, and saw, too, that he had finished the draught, we could no longer forbear, and in spite of myself my own tears were flowing fast. Socrates alone retained his calmness. What is this strange outcry? he said; for I have heard that a man should die in peace. Be quiet, then, and have patience. He walked about until his legs began to fail, and the man who gave him the poison said, When the poison reaches the heart, that will be the end. He was beginning to grow cold, when he uncovered his face and said (they were his last words), Crito, I owe a cock to Asclepius. Will you remember to pay the debt? The debt shall be paid, said Crito; is there anything else? There was no answer to this question. Such was the end, Echecrates, of our friend, whom I may truly call the wisest and justest and best of all the men whom I have ever known.

PLATO.

DECEMBER 22

ONE of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is

this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Of a truth, Master, thou hast well said that he is one; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.

To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

God is a spirit: and they that worship him must worship in spirit and truth.

THE GOSPELS.

DECEMBER 23

THE writing of these reflections has been so pleasant to me, as not only to reconcile me to all the troubles of old age, but has even rendered it an easy and agreeable state; nor can we sufficiently express the obligations we owe to philosophy, who instructs her disciples to pass through each period of life with equal composure and satisfaction. Those who have no internal resources of happiness will find themselves discontented in every season of human life; but those who are accustomed to seek all happiness from within will look upon no state as a real evil into which they are led by the regular course of nature. This is peculiarly true with respect to old age, the very

period which every man's greatest desire is to attain, and which no sooner arrives than it becomes the object of his lamentations. If I have any claim to wisdom, it consists in this, that I follow nature as the surest guide, and resign myself with implicit obedience to all her sacred commands; and it cannot be supposed that after having wisely distributed to all the preceding periods of life their proper enjoyments she should, like a careless poet, have neglected the last act of the human drama, and left it without its suitable compensations. There must be in the life of man, as in the fruits of the earth, some point of maturity beyond which the marks of decay inevitably appear; and to this condition of his being every wise and good man will submit with contented and cheerful acquiescence. For to fight against the universal law of our existence, what is that but to carry on a war like the giants with the gods themselves. I have had many opportunities of listening to the complaints of aged men; and I think they lay their grievances to a wrong cause. For had they arisen merely from the circumstances of age, they would have been common to myself and to every other one of advanced years. But all complaints of this kind are in the man and not in the age. They whose desires are properly regulated, and who have nothing peevish nor morose in their temper and manners, will find old age easy to be endured, while uncontrolled passions and rude habits will be offensive, and embitter every period of human life.

CICERO.

DECEMBER 24

THERE is dishonor in yielding to the evil, or in an evil manner; but there is honor in yielding to the good, or in an honorable manner.

Love is the fairest and best in himself, and the cause of what is fairest and best in all other things. And I have a mind to say of him in verse that he is the god who

Gives peace on earth and calms the stormy deep,
Who stills the waves and bids the sufferer sleep.

He makes men to be of one mind at a banquet such as this, filling them with affection, and emptying them of disaffection. In sacrifices, banquets, dances, he is our lord, — supplying kindness and banishing unkindness, giving friendship and forgiving enmity, the joy of the good, the wonder of the wise, the amazement of the gods; desired by those who have no part in him, and precious to those who have the better part in him; parent of delicacy, luxury, desire, fondness, softness, grace; careful of the good, uncareful of the evil. In every word, work, wish, fear, — pilot, helper, defender, saviour; glory of gods and men, leader best and brightest; in whose footsteps let every man follow, chanting a hymn, and joining in that fair strain with which love charms the souls of gods and men.

Socrates' talk is of pack-asses and smiths and cobblers and curriers, and he is always repeating the same things in the same words, so that an ignorant man who did not know him might feel disposed to laugh at him; but he who pierces the mask and sees what is within will find that they are the only words which have a meaning in them, and also the most divine, abounding in fair examples of virtue, and of the largest discourse, or, rather, extending to the whole duty of a good and honorable man.

PLATO.

DECEMBER 25

MARY brought forth her firstborn son, and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were

sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

Now when Jesus was born in Bethlehem of Judæa, behold, wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And the child grew and waxed strong, filled with wisdom, and the grace of God was upon him.

THE GOSPELS.

DECEMBER 26

MY soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath looked upon the low estate of his handmaiden; for behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy

is his name. And his mercy is unto generations and generations on them that fear him. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their heart. He hath put down princes from their thrones, and hath exalted them of low degree. The hungry he hath filled with good things; and the rich he hath sent empty away.

Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people, to grant unto us that we being delivered out of the hand of our enemies, should serve him without fear, in holiness and righteousness before him all our days. Yea and thou, child, shalt be called the prophet of the most High; for thou shalt go before the face of the Lord to make ready his ways; to give knowledge of salvation unto his people in the remission of their sins, because of the tender mercy of our God, whereby the day-spring from on high shall visit us, to shine upon them that sit in darkness and the shadow of death; to guide our feet into the way of peace.

Now lettest thou thy servant depart, O Lord, according to thy word, in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples: a light for revelation to the Gentiles, and the glory of thy people Israel. Behold, this child is set for the falling and rising up of many in Israel; and for a sign that is spoken against; that thoughts out of many hearts may be revealed.

THE GOSPELS.

DECEMBER 27

I WOULD rather that my lyre should be inharmonious, or that the whole world should be at odds with me and oppose me, rather than that I myself should be at variance with myself.

I will tell you a tale of a brave man, Er, a Pamphylian by birth. He was slain in battle, and ten days afterwards car-

ried home to be buried. On the twelfth day, as he was lying on the funeral pile, he returned to life, and told them what he had seen in the other world. He said that when his soul departed, he went on a journey with a great company, and that they came to a mysterious place at which there were two chasms in the earth; they were near together, and over against them were two other chasms in the heaven above. In the intermediate place there were judges seated, who bade the just, after they had judged them, ascend by the heavenly way on the right hand, having the signs of the judgment bound on their foreheads; and in like manner the unjust were commanded by them to descend by the lower way on the left hand; these also had the symbols of their deeds fastened on their backs. He drew near, and they told him that he was to be the messenger of the other world to men, and they bade him hear and see all that was to be heard and seen in that place. Then he beheld and saw on one side the souls departing at either chasm of heaven and earth when sentence had been given on them; and at the two other openings other souls, some ascending out of the earth, dusty and worn with travel, some descending out of heaven, clean and bright. And always, on their arrival, they seemed as if they had come from a long journey, and they went out into the meadow with joy and there encamped as at a festival, and those who knew one another embraced and conversed: the souls which came from earth curiously inquiring about the things of heaven, and the souls which came from heaven of the things of earth. And they told one another of what had happened by the way, some weeping and sorrowing at the remembrance of the things which they had endured and seen in their journey beneath the earth (now the journey lasted a thousand years), while others were describing heavenly blessings and visions of inconceivable beauty. He said that for every wrong which they had done to any one they suffered tenfold; the thousand years answering to the hundred years which are reckoned as the life of

man. If, for example, there were any who had committed murders, or had betrayed or enslaved cities or armies, or been guilty of any other evil behavior, for each and all of these they received punishment ten times over, and the rewards of beneficence and justice and holiness were in the same proportion.

When the spirits that were in the meadow had tarried seven days, on the eighth they were obliged to proceed on their journey, and on the fourth day from that time they came to a place where they looked down from above upon a line of light, in color not unlike the rainbow, only brighter and purer; another day's journey brought them to the place, and there in the midst of the light, they saw reaching from heaven the extremities of the chains of it; and from the extremities of the chains is extended the spindle of Necessity, on which all the revolutions turn.

PLATO.

DECEMBER 28

THE Fates, daughters of Necessity, each sitting upon her throne, are clothed in white raiment and have garlands upon their heads — Lachesis singing of the past, Clotho of the present, Atropos of the future. When the spirits arrived, their duty was to go to Lachesis, but first a prophet came and arranged them in order; then he took from the knees of Lachesis lots and samples of life, and going up to a high place, spoke as follows: "Hear the word of Lachesis, the daughter of Necessity. Mortal souls, behold a new cycle of mortal life. Your genius will not choose you, but you will choose your genius; and let him who draws the first lot have the first choice of life, which shall be his destiny. Virtue is free, and as a man honors or dishonors her he will have more or less of her: the chooser is answerable — God is justified." When the Interpreter had thus spoken, he cast the lots among them, and each one took up the lot which fell near him, and each as he took his lot perceived the

number which he had drawn. Then the Interpreter placed on the ground before them the samples of life, and there were many more lives than the souls present, and there were all sorts of lives — of every animal and every condition of man. And there were tyrannies among them ; and there were lives of famous men ; but there were many elements mingling with one another, and also with elements of wealth and poverty, and disease and health.

Therefore the utmost care should be taken. Let each one of us leave every other kind of knowledge and seek and follow one thing only, if peradventure he may be able to learn and find who there is who can and will teach him to distinguish the life of good and evil, and to choose always and everywhere the better life as far as possible. He should know what the effect of beauty is when compounded with poverty or wealth in a particular soul, and what are the good and evil consequences of noble and humble birth, of private and public station, of strength and weakness, of cleverness and dulness, and of all the natural and acquired gifts of the soul, and study the composition of them ; then he will look at the nature of the soul, and from the consideration of all this he will determine which is the better and which is the worse life, and at last he will choose, giving the name of evil to the life which will make his soul more unjust, and good to the life which will make his soul more just ; all else he will disregard. For this is the best choice, both for this life and after death. Such an iron sense of truth and right must a man take with him into the world below that there, too, he may be undazzled by the desire of wealth or the other allurements of evil ; but let him know how to choose the mean and avoid the extremes on either side, not only in this life, but in all that which is to come. For this is the way of happiness.

PLATO.

DECEMBER 29

THE Interpreter said, "Even for the last comer, if he chooses wisely and will live diligently, there is appointed a happy and not undesirable existence. Let not the first be careless in his choice, and let not the last despair." As he spoke these words, he who had the first choice drew near and at once chose the greatest tyranny; his mind having been darkened by folly and sensuality, he did not well consider, and therefore did not see at first that he was fated, among other evils, to devour his own children. But when he came to himself and saw what was in the lot, he began to beat his breast and lament over his choice, forgetting the proclamation of the Interpreter; for, instead of blaming himself as the author of the calamity, he accused chance, and the gods, and everything rather than himself. Now he was one of those who came from heaven, and in a former life had dwelt in a well-ordered state, but his virtue was a matter of habit only, and he had no philosophy. And this was more often the fortune of those who came from heaven, because they had no experience of life; whereas, in general, the dwellers upon earth, who had seen and known trouble, were not in a hurry to choose. And owing to this inexperience of theirs, and also because the lot was a chance, many of the souls exchanged a good destiny for an evil, or an evil for a good. For if a man had always from the first dedicated himself to sound philosophy, and had been moderately fortunate in the number of the lot, he might, as the messenger reported, be happy in this life, and also his passage to another life and return to this, instead of being rugged and underground, would be smooth and heavenly. Most curious, he said, was the spectacle of the election — sad and laughable and strange; the souls generally choosing according to their condition in a previous life.

There he saw the soul that was once Orpheus choosing

the life of a swan, out of enmity to the race of women, hating to be born of a woman because they had been his murderers; he saw also the soul of Thamyris choosing the life of a nightingale; birds, on the other hand, like the swan and other musicians, choosing to be men. The soul which obtained the twentieth lot chose the life of a lion, and this was the soul of Ajax, who would not be a man, remembering the injustice which was done him in the judgment of the arms. The next was Agamemnon, who took the life of an eagle, because, like Ajax, he hated human nature on account of his sufferings. About the middle was the lot of Atalanta: she, seeing the great fame of an athlete, was unable to resist the temptation; and far away among the last who chose, the soul of the jester Thersites was putting on the form of a monkey.

PLATO.

DECEMBER 30

THERE came also the soul of Odysseus, having yet to make a choice, and his lot happened to be the last of them all. Now the recollection of former toils had disenchanted him of ambition, and he went about for a considerable time in search of the life of a private man who had nothing to do; he had some difficulty in finding this, which was lying about and had been neglected by everybody else; and when he saw it, he said he would have done the same, had he been first instead of last, and that he was delighted at his choice. And not only did men pass into animals, but I must also mention that there were animals, tame and wild, who changed into one another, and with corresponding human natures, — the good into the gentle and the evil into the savage, in all sorts of combinations.

All the souls had now chosen their lives, and they went in the order of their choice to Lachesis, who sent with them the genius whom they had severally chosen, to be the guard-

ian of their lives, and the fulfiller of the choice; this genius led the souls first to Clotho, and drew them within the revolution of the spindle impelled by her hand, thus ratifying the destiny of each; and then, when they were fastened, carried them to Atropos, who spun the threads and made them irreversible; whence, without turning round, they passed beneath the throne of Necessity; and when they had all passed, they marched on in a scorching heat to the plain of Forgetfulness, which was a barren waste, destitute of trees and verdure; and then towards evening they encamped by the river of Negligence, the water of which no vessel can hold; of this they were all obliged to drink a certain quantity, and those who were not saved by wisdom drank more than was necessary; and those who drank, forgot all things. Now after they had gone to rest, about the middle of the night, there was a thunderstorm and earthquake, and then in an instant they were driven all manner of ways, like stars shooting to their birth.

In what manner or by what means he returned to the body he could not say, only, in the morning, awaking suddenly, he saw himself lying on the pyre.

Thus the tale has been saved and has not perished, and may be our salvation if we are obedient to the word spoken; and we shall pass safely over the river of Forgetfulness and our soul will not be defiled. Wherefore my counsel is, that we hold fast to the heavenly way and follow after justice and virtue always, considering that the soul is immortal and able to endure every sort of good, and every sort of evil. Thus shall we live dear to one another and to the gods, both while remaining here and when, like conquerors who go round to gather gifts, we receive our reward. And it shall be well with us, both in this life and in the pilgrimage of a thousand years.

PLATO.

DECEMBER 31

THEY came unto a place which was named Gethsemane; and he saith unto his disciples, Sit ye here, while I pray. My soul is exceeding sorrowful, even unto death: abide ye here and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible unto thee: remove this cup from me; howbeit, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching. Be ye also ready: for in an hour that ye think not the Son of man cometh.

Heaven and earth shall pass away; but my words shall not pass away. Take ye heed, watch and pray; for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

THE GOSPELS.

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